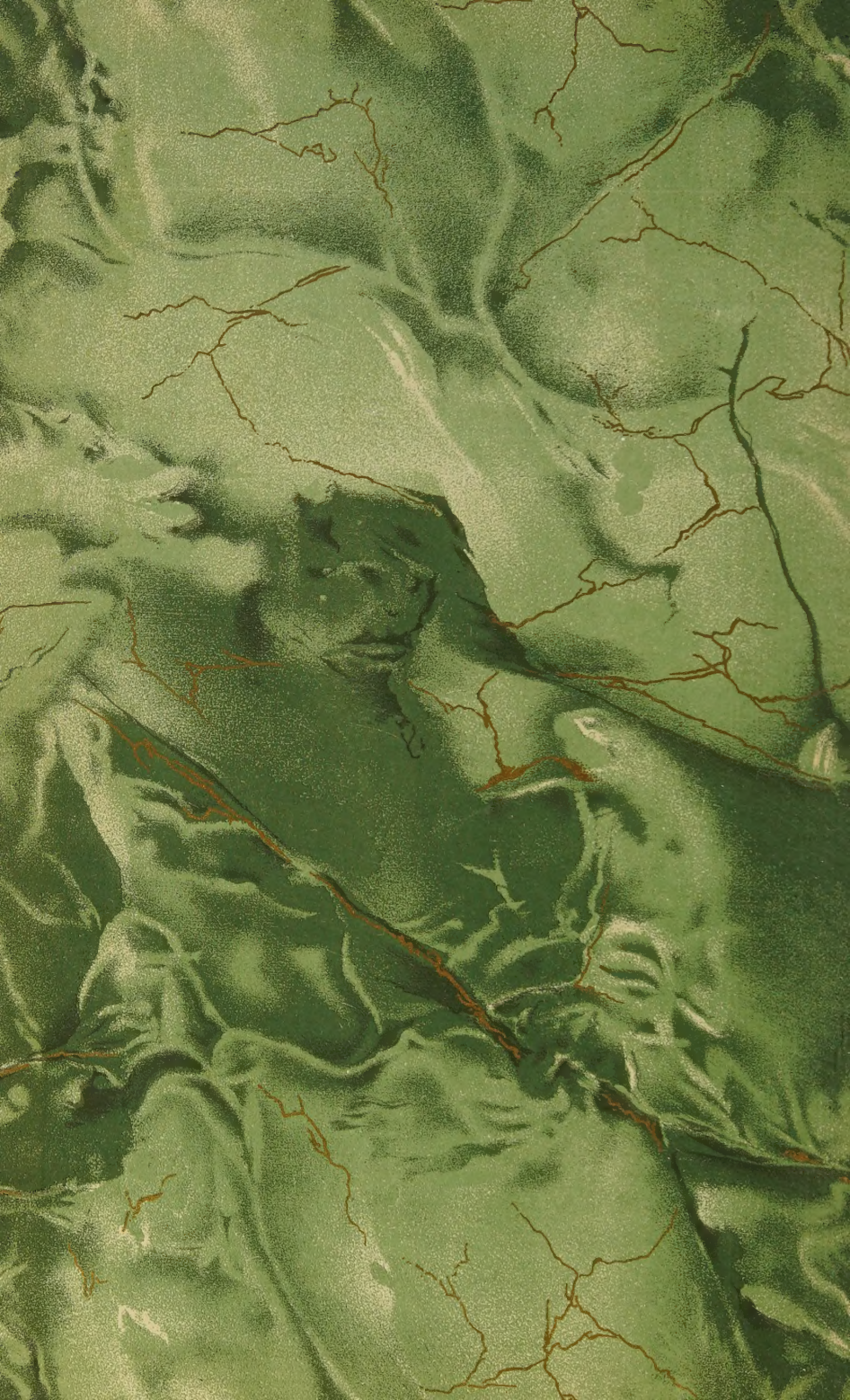
PRACTICAL PSYCHOLOGY



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The Power-Book Library.

Volume Five.

Practical Psychology

By Frank Channing Haddock, M.S., Ph.D.

Author of "Power of Will," "Power for Success," "Business Power," "Culture of Courage," "Creative Personality."

An Advanced Manual in the Science of Mental Development.

In Eleven Lessons.

"On earth there is nothing great but man: in man there is nothing great but mind."

Eighth Edition

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TO

Albert Lewis Pelton

WHO EXHIBITS THE
PSYCHOLOGY OF THE GROWING MIND
AND THE SUCCESSFUL LIFE

"On earth there is nothing great but man;
in man there is nothing great but mind."

PREFACE.

STUDENTS of The Power-Book Library have long called for the present volume in that series, and it is hoped that the book now presented may justify their impatience and maintain the high standard of their expressed opinions concerning the author's studies in personal development.

The field of human psychology is so vast, so complex, and so constantly enlarging and enriching by reason of advancing civilization, that no work on the subject can pretend to be more than an introduction. The great central things in mental science, however, are slowly being worked clean of errors and brought into the light of clearness and distinctness. It is also more and more recognized that the science has very practical bearings upon every department of our life. The book before you claims only to be a contribution. But the author believes that a part of this contribution is essentially new. Like all the Power-Books, the work all along insists that the student apply its suggestions to his practical life. And he is assured that both knowledge and power will follow his efforts.

The Individual Human Self Standardizes Psychology.

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The importance of the Universe is the importance of the Knowing Self.

CHAPTER I.

PRELIMINARY DEFINITIONS AND STATEMENTS.

IT is probable that all the heavenly bodies of our Universe move together on some mighty orbit around an unknown central sun. So, we may say, all human knowledges are related to, and revolve around, one all-controlling subject, Psychology. "The greatest study of mankind is man." All knowledges employ the knowing human self, and the understanding of that self becomes, then, the *open sesame* to a true understanding of the Universe in which we live. My college president was wont to say that one of his graduates could saw wood more efficiently than an uneducated man. We apply this aphorism and affirm that he who fairly comprehends Psychology is, by so much, the better prepared to master and to appreciate all departments of human life and thought. Psychology should be regarded as the center of all the sciences. We proceed, then, to ask, What is this central science?

DEFINITIONS OF PSYCHOLOGY AND OF THE TERMS EMPLOYED.

Psychology is the Science of the Facts, Principles and Laws of the Knowing Human Self. So far as the author knows, this definition will not be found in any other book on this subject, and it is given in the interest, it is believed, of accuracy and for the sake of the work to follow. In order that the student may understand

the statement given, the terms employed should be now definitely grasped.

Science is systematized knowledge. In the nature of the case, the science of Psychology can not be exact, since the human self is so subtle, complex and vast. But the facts which we gather from a study of that self, whether by the methods of the laboratory or of introspection, make the definition good.

A *Fact* is anything that is. It may be an object, an idea, a movement, a force, and so on.

A *Principle* is that which determines any existence to be what it is. Examples: The apple tree, the eagle, the individual human, the Deity is, in each case, determined to be itself by what we here called its principle. Without this central principle any existence might be something other, a notion which our minds will not tolerate.

A *Law* is a way any object of existence has of being and doing. Observe: Law, in this sense, is not imposed upon things; it expresses the nature of things.

The nature of things is the complex expression of the laws of things. The laws of Nature are not mysterious entities, and they are not mysterious fiats; they are the constitutive and revealing ways which all the objects of Nature have of being and doing.

We summarize our ideas of *Knowing* as follows: To know is to *apprehend,* that is, to make out, or just to think to, any actuality. To know is to *comprehend,* that is, to think around any actuality. To know is *intensively to understand,* that is, to apprehend and comprehend exhaustively any object of thought. We apprehend a tree in a fog, we comprehend the tree by particular observation, and we intensively understand the tree as scientific students.

These ideas of knowing suggest more specific definitions. *To know is to put forth a mental activity having meaning.* But we can not have a meaning until we properly relate that activity to other activities preceding or now going on in mind. Meaning, therefore, is the relation of one mental activity to another. You could not understand a word defined in totally unknown terms. You must find in the definition some word which starts a mental activity that relates itself to what you already know, and so on through the definition, until all the new mental activities find their place among those with which you are now familiar, before you can understand the original word at all. We say, then, that knowing is having meanings and that meanings are relations of mental activities.

Thus in Psychology we investigate the facts, principles and laws of the human self by getting definite and systematic ideas concerning that self, that is, meanings, and relating the same to the sum-total of other ideas or meanings already possessed.

Reality of the Knowing Self.

It is impossible properly to relate our ideas or meanings concerning the knowing self until we secure a self that is actual and that actually knows. To limit the science of Psychology to a mere system of mental activities seems fatuous and altogether unscientific. This, however, is precisely what some authors do. A so-called "dark residuum" of a real self is by many writers arbitrarily dismissed from their pages. The notion that there can be mental activities without a self to put them forth is on a par with the notion that the undulations called light can occur without an active medium behind them, and that liquid and atmospheric

waves may arise without a cause and travel in nothing. This book holds that no system of mental activities can exist apart from a knowing self constituting them a mind. Our fundamental proposition here is, that every action demands an actor, that that which we call the human mind demands a knower, that no number and no system of knowing activities can be identified with that which knows, that, therefore, a science of Psychology imperiously demands as a foundation an absolutely actual human self. We proceed to indicate our conception of this self.

The self is that which knows,—more or less itself and more or less the external Universe,—and which ever unfolds its powers of knowing. Nothing can be a true human self which can not accomplish these two achievements. To know the self is to identify itself as the self, and to know the Universe is to identify that as the Not-Self. This means that a Something manifest as a knower, that is, *in* a knowing self, and as the known, that is, as an external Universe. Let us briefly suggest this doubly manifesting Something.

The Fundamental Reality.

The self is real. On the basis of the axiom that every action demands an actor, we must hold that the self is a system of *constitutive* activities and of activities expressing the constitution suggested. This means that some Fundamental Reality underlies the nature of the self and expresses in all its activities. Some reality must constitute the self, and the self as actual must constitute that Something. We call this the Fundamental Reality. Our proposition includes all objects of existence.

Every object of existence is constituted by Reality and in its nature expresses Reality. The constitution of the human self, therefore, expresses the nature of Reality, and the activities of the human self are manifestations of the nature of that Reality, that is, of the individual self. The self gets its actuality from the fact that it expresses Reality, and it gets its individuality from the fact that it unfolds in certain specific facts, principles, and laws which systematize in human person.

These suggestions require a further analysis of the Reality and of the human self. We proceed to the first analysis.

The Fundamental Reality may be defined thus. *The Fundamental Reality is Eternal, qualitatively (not quantitatively) Infinite, always the same and throughout identical with itself, and contains within itself the sole reason for its own existence and provisions for all secondary existences.* It is itself alone, but it exhibits in all known things. Nothing exists apart from it; all things are manifestations of it; and no thing is, as a manifest of it, the whole of itself. The human self is Reality, and is therefore real, but is so only in the sense that it is a manifest of Reality. A man goes into his thoughts, but the thoughts should not be identified with the man. We say that every action demands an actor, but we do not identify the action with the actor. We say that every thought demands a thinker; we say, not that the thought exhausts the thinker, but that the thinker expresses in the thoughts. So we say that every object, including the self, demands some underlying Reality which gives that object its actuality, but which is actual only as a manifest thereof.

So far as concerns the human self this Funda-

mental Reality constitutes the human self by certain manifestations as follows:

It exhibits as *psychic factor,* as body as *subconscious* and *conscious* mind. Let us indicate the meanings of these terms.

The *psychic factor* is a manifest of the provisions of Fundamental Reality for intelligence. The word, "intelligence," means the "chooser-between." The psychic factor is that function or power in animal life which reacts, by way of choosing, to environment for the preservation and the development of the organism and its possibilities. In the lowest forms of animal life we may describe it as tropism, but in higher forms it is called instinct. In the long-run of evolution the psychic factor unfolds Reality into human person. In human person it is the psychic factor which unfolds as the self and builds body and mind. Thus the Fundamental Reality constitutes the human self, and through the human self constitutes body and mind, and further manifests itself through varying physical and mental characteristics and activities.

The author holds that psychic factor, unfolding as the human self, creates the human body. In the sense of these paragraphs all men and women develop their own bodies. We do not concede the proposition that our bodies are separate from our creating selves; but we insist that, in so far forth, each body is a phase of the self. This relieves Deity of some obligation, and places it upon every self, who makes it according to our living and the measure of our skill.

Similarly with the mind. First, the Fundamental Reality, expressing itself through psychic factor, develops the knowing self, and this developing process originates what we call the mind. But the mind is

simply a complex of the knowing activities of the self in its reacting relations with the Universe. It is not a business man's desk, and it is not Pharaoh's granary. It is a manifestation of the activities of Fundamental Reality in that mysterious individualized process by which the Reality knows itself and comes to person. In succeeding pages this conception of the mind will be worked out in detail. The great idea which we wish the student thoroughly to grasp is this: Human person expresses something of the nature of a Something which we call the Fundamental Reality departmentally exhibiting itself in psychic factor, the latter unfolding as a self which creates and develops the body and the mind.

Let us now more specifically analyze this basic Something. The Fundamental Reality is the Ground and Source of all existences, including the material and the non-material, and so, finite and deific personality.

Deity is the exhaustive expression of all its possibilities for person.

All material existences are partial expressions of its non-personal possibilities.

All finite personalities are partial expressions of its possibilities for finite person.

As Ground and Source of all objects of existence, the Fundamental Reality must be eternal, because, if it is infinite, it must forever realize its own possibilities in expressing forms. Reason has no place for an idle Infinite.

The Fundamental Reality must be qualitatively infinite, because Reason can conceive of unlimited expressions of existences going on forever. The unlimited Many must have a Ground and Source in one Infinite. This means that our Fundamental Reality

contains within itself the possibilities of all conceivable and inconceivable varieties of existence.

The Fundamental Reality is, in essence, one only; its expressions may be called the infinite many.

The possibilities become actual only as manifestations. The Reality, therefore, is not any one of these manifestations as *such*. All manifestations are real, as *manifestations*.

Matter and material forms are real as exhibits of Reality, but they are not exhaustively that Reality itself.

Deific Person is real as a manifest of the Reality, as person, but it is not exhaustively that Reality—in any logical sense.

Finite, and other person, are real as manifestations of that Reality, but they are not exhaustively that Reality itself.

Human person is psychic factor, exhibiting as body and as mind. The Fundamental Reality contains within itself the possibilities of infinite and finite intelligence and will, but it is not as fundamental either intelligence or will. Intelligence and will exist only as manifest of the Reality.

The Fundamental Reality should not be conceived as a complex or a compound, whether material, non-material, or personal. It is one and indivisible. It does not divide itself; it expresses itself in divisional forms.

All the nature of the Fundamental Reality goes into each manifestation of itself, according to the grade of such manifestation. In the sense, then, of each manifestation being an expression of the Reality, each may be regarded, as the Hindus say, as *That*.

Every human person, therefore, is entitled to affirm, "I am in essence *That.*"

The only conceivable end or goal of manifestations of the Fundamental Reality is this: The unfoldment, infinitely and eternally, of its infinite and eternal possibilities. This would mean an ultimately perfectly harmonious Universe.

When psychic factor emerges in the history of evolution, it tends toward the development of animal instinct and human or other intelligence. When human person emerges, the goal must be reached through the harmonious development of mind. This is the sole significance of mind, the development of knowing powers through inter-action with the Universe and the growth of person into harmony with all internal and external expressions of Reality.

We have, then, as manifests of Reality, the psychic factor, the self and its endowments as intelligent mind. One further factor is required. That factor is *freedom.*

As the Fundamental Reality is not intelligence and is not will, but merely contains within itself the possibilities of intelligence and will in its manifest, so the Reality is not free, but only contains within itself the possibilities of freedom in its manifests, according to their grade. It is basic that an Infinite and Eternal Reality can not be free to manifest other than its own essence, to exhibit other than its own nature. No Infinite can transcend itself. Our Fundamental Reality is bound by its own nature. It is a closed system. We hold that such Reality can not choose between exhibiting itself and any other existence, since there is no such other existence, and that its own nature must go on expressing itself, and none other, forever. Freedom, then, obtains only in and among the

manifestations of Reality. In lower grades of existence freedom is the power to express the nature of any individual object of existence. On the level of human person freedom is the power to express the nature of human person, but this means to act intelligently, for good or for ill, and to direct intelligent action by that which we call will.

The goal of the Universe is universal harmony. This goal is to be attained in the world of Nature below man through the mechanical operation of the nature of things. On the level of human and other personality, this goal is to be attained through the operation of the nature of person, that is, through developing intelligence and will. Expression of the nature of person through developing intelligence and will is freedom, and it is all the freedom there is, and it is all the freedom we need. And such freedom, obtaining in human or other person, is all the freedom required for the unfoldment of an ultimately perfect Universe.

Now, so far as human life is concerned, the instrument by which this mighty process is to be assisted, is the human mind. By mind the individual exercises absolutely the highest possibility of the Fundamental Reality, that is, it knows. And in the knowing mind, of any sort, the Fundamental Reality comes to consciousness, and thus begins the march toward the perfect expression of itself.

Reality and the Mind.

We proceed to suggest an analysis of the mind in terms of, that is, as an expression of, our Fundamental Reality. Remember that you, yourself, are real as a manifest of that Infinite and Eternal Somewhat, and that your self finds its central meaning and significance

in knowing. Now, in the language appropriate to Psychology, the mind is the sum-total ways the self has in acting in knowing. But the Fundamental Reality expresses its nature in certain organizing tendencies which operate in the following manner.

All organization in Nature exhibits what we call the nature of things, that is, exhibits the tendency of Reality to express its manifestations in some sort of organized form. The reason for this fact is the nature of Reality itself. It must unfold its possibilities more and more, in a process of developing ultimate harmony, and it can not do this by hit-or-miss unfoldments. For such hit-or-miss unfoldments would never secure harmonious development of its possibilities. It is the nature of Reality, therefore, to express itself and to organize its expressions.

The first organized manifestation of Reality, so far as we know, aside from religious considerations, is the universal ether.

Through the universal ether Reality proceeds, next, to express and to organize in what we call matter.

A further organization and expression of Reality is seen in the psychic factor of lower animal forms of life.

A climacteric expression and organization of Reality is seen in the development of the human self, through its action in psychic factor, as body and mind.

Thus our first conception of the nature of Fundamental Reality defines itself as *organization.* Let us always remember that this tendency of Reality to organize its manifestations reaches a climax in mind. In mind, generally speaking, Reality realizes its tendency to set itself over against itself as the knower

and the known, and thus to unfold its provisions for consciousness.

We say, then, that in *mind* we have the sum-total ways, individualized in person, in which Reality knows itself, that is, knows as an individualized expression of itself, and knows more or less the external Universe.

These sum-total ways of knowing are the so-called mental "faculties." And they constitute what you call your mind.

But Reality, operating as the psychic factor, develops the knowing self into two phases or departments of knowing—the subconscious or the pre-mental phase, and the conscious phase.

In the subconscious or the pre-mental phase of the knowing self, Reality unfolds activities of psychic factor which can not be immediately recognized, or made the objects of direct attention. This phase is, so to speak, the root of conscious mentality. Inasmuch as it is the great primal expression of Reality in person, and inasmuch as Reality operates here mechanically, it puts the whole of Reality back of person, and, therefore, is all-important as ground and source of the mental life. But, as it must in the nature of the case operate mechanically, it requires for its utilization that directive organization of knowing powers which we call conscious mind.

In conscious mind Reality achieves its highest organized system by means of which it knows as a self and is known as a Universe. In consciousness Reality comes at last to a recognition of itself in organized individualized form. Conscious mind is the sum-total of Reality's knowing powers in the individual, taken here as of a lifetime. Consciousness is the sum-total

of Reality's activities in knowing through the individual, taken at any instant in that individual's life.

These activities in knowing as organized in the human mind, may roughly be indicated as follows:

Reviewing a little, we say, that the Fundamental Reality achieves its first step toward human personality in psychic factor and its next step in the development of psychic factor into the knowing self.

We now go on to say that a further step in the process is seen in *sensation.* In sensation Reality in the individual self finds itself in a simple knowing condition due to the action upon it of that which is external to itself. This condition may obtain through the exercise of the sense of sight, hearing, smell, taste, touch, and the general internal sensitiveness of the organism. We have here the action of external Reality and a simple or mere condition-reaction thereto. We have here also the primary ground of all mental activity.

In *sense-perception* Reality, in its individualized personal form, begins to find the meanings of sensation. The just-born infant has various purely simple sensations, which are conditions of its organism, vaguely recognized, as pleasant or unpleasant, but not as sensations proper. Later on it begins to know the meanings of these conditions and somewhat of their causes. It now sense-perceives. Roughly speaking, individualized Reality comes, in these two primary phases of knowing, vaguely to achieve person as set over against the non-person.

In *memory* Reality repeats, with more or less accuracy, previous knowing activities of person, and identifies itself in person as having put them forth, thus achieving a knowledge of personal identity and estab-

lishing the meaning of its own on-going in what we call time.

In *imagination* Reality exercises its individualized powers of memory, and combines the activities involved therein into new forms.

Sensation and sense-perception furnish the raw materials of Reality by which it unfolds person, and memory and imagination build those materials into the structure of personal development.

A further builder is seen in *reasoning.* In reasoning Reality expresses those powers, which we call logical, by which the actions of the external Universe are more and more interpreted as the true meanings of the nature of things, or the true laws of Fundamental Reality.

In *feelings, emotions* and *passions* Reality expresses conditions in or of person which the self interprets as ideas or thoughts or states either conducive to or operating against personal welfare. In feelings, emotions and passions Reality achieves personal consciousness of satisfaction or dissatisfaction in the interest of personal welfare.

In *ideation* Reality comes to consciousness in person of the meanings of its own manifestation. These meanings are activities in knowing appropriate to every known object or condition, either of the self or not-self presented to intelligent conscious mind. As a matter of fact, ideas, or meanings, or activities of the self in knowing, constitute absolutely the whole personal life. It is by means of such ideas that our Fundamental Reality unfolds itself in person, and through person tends to achieve a finally perfected conscious personal Universe. This means that the ultimate Universe will be all personal, having at last exhausted all lower mani-

festations of Reality, and that then the whole of existence will be the reality of person, finite and infinite.

Always shall this process be carried on by what we may call the *continuous mental life.* In the continuous mental life the provisions of Reality for manifesting itself, and for organizing its higher manifestations in person, are realized in a marvelous drama through which this final goal is to be attained.

The drama should be directed by *will.* In will Reality achieves the climax of its provisions for directing personal unfoldment. This means, broadly stated, that in will personalized Reality achieves the dynamic, or controlling, idea of its own meaning in person. And that is freedom. And beyond developing personal freedom Reality can not go.

We now proceed to a remarkable, yet, as we believe, a true conclusion.

Psychology the Center of All Human Knowledge.

We conceive that an Infinite and Eternal Somewhat, which we call the Fundamental Reality, manifests itself in all existences. This manifestation expresses its nature. The nature of things is the nature of this Reality. This Reality manifests itself in organizations, so far as we now know, such as material objects and persons. It is the nature of Reality to unfold all its possibilities, and these possibilities climax in what we call person. All the manifestations of Reality constitute a System, that is, a complex of systems, since they are always organized. The climax of these organized systems is person, since in person alone can Reality achieve consciousness. A knowledge of conscious person, therefore, would seem to be essential

to a proper interpretation of our knowledge of all other existences known. If we have scientific knowledge of plant organisms and of the evolution of chemical elements in them toward a point where animal life appears, we should interpret the processes of such evolution in terms of the forthcoming animal life. If we have a scientific knowledge of the evolution of animal life, disclosing eventually psychic factor, we should interpret this evolution in terms of a process making out of a mere reaction to externals into known instincts, and this in terms of a process making out of mere instincts into rational, that is, into self-directive life. If we conceive of human life as climaxing all such processes, we should conceive of human life as a true interpretation of all that precedes it. If we interpret all that precedes human life in terms of its interpretative relation thereto, we must hold that an understanding of human personality is an explanation of our known world-life.

Therefore, let us hold that an understanding of human person gives us the basis of a finer and completer understanding for the proper interpretation of all the facts of all the sciences. We say, then, that we shall the better understand any department of the physical world the more we understand that which climaxes and explains that world.

In practical application, putting aside the sciences of the schools, we hear say that the wage-earner, the agriculturist, the business man, the professional man, and so on, should be the better fitted for his work by so much as he knows himself and the nature of other people. We say, too, that this theory is practically applied in actual life.

But we say, also, that when the individual human

person comes to conceive of himself as a climacteric expression of the nature of Reality, and sees that it is of the nature of this Reality to go on in its unfoldments toward a perfected Universe, that individual must give to his life-work a meaning and a direction far finer and more complete than would otherwise be possible. This indicates the value of all the Power-Books, especially the present work, "Practical Psychology."

This brings us to the regimes of this chapter.

Practical Regimes.

The idea of the Fundamental Reality as the Ground and Source of all things may, to the average man, seem to be far-fetched and hard to understand. It is usually thus with new ideas. If an idea is new to us, we imagine it to be abstruse and difficult. This is ordinary experience. When, however, we resolutely face such new idea, and resolve to make a place for it in our life, its difficulties slowly disappear. We then make it a part of ourselves, and it becomes familiar—a familiar working element of our life. You are invited, therefore, to think somewhat as follows: "Everything in my life was once new; with the most of these things I got acquainted, and they are now more or less commonplace. Moreover, all existences, including myself, must have some ground and source. All things that I know seem to be real. I will now say that the Ground and Source of my person and the Universe is a Reality." The idea of the Fundamental Reality will in time become as familiar to you as the idea of creative Deity.

Remember that you are a phase of that Reality. You express its nature in your person and life. This means that the goal of your life is the utilization of

those of its expressions in you which make for completest personal success and development. This gives you dignity and place in the world. By so much as you come to feel the idea, by so much will you be able effectively to say, "I am That." By so much as you come to feel this stupendous truth, by so much ought you to develop a feeling of power and efficiency.

Do not be afraid of the new things in this book. They are only crude descriptions of the elements of your own mental "faculties." You yourself are greater, more complex and more difficult to understand than any Psychology in print. If the language is unfamiliar, and if the ideas are new, remember, that the greatness of your mind is adequate to their mastery, and, above all, that the subconscious phases of yourself, if you persist in the study, will, in time, bring to your conscious mind a larger mastery of the book than you can possibly now expect.

Observe, too, that as you pursue the study the idea of a Fundamental Reality, as underlying and as constituting your person, will more and more unfold itself. It will more and more furnish to you a ground and an explanation of your existence, your life and your goal.

For a more elaborate discussion of the Fundamental Reality and its relations to the human self and to worlds, the reader is referred to the author's work, "Creative Person."

So far as the author knows, some of the ideas in the present book are new. This is true of the conception that the mind is a system of knowings; a system of mental activities which are meanings; and that meanings are the relations obtaining among mental activities—that is, that no activity can have a meaning until it is related in some satisfactory way to other activities.

It is held, too, that the gist of memory is a repetition of activities previously put forth. This idea, as here worked out, seems also to be new. And the author does not know any work which suggests the theory that the human person has expressing ground and source in a Fundamental Reality, that this Reality first expresses itself in the human psychic factor, and that the psychic factor builds the body, establishes the subconscious or pre-mental phases of knowing, and finally creates the organized system of conscious mind. The author's treatment of the continuous mental life will, it is believed, not be found elsewhere. So also in regard to the practical regimes.

It is suggested, then, that like Columbus, you sail straight into the West, for there lies a new continent.

LAW—Psychology is Possible only as Reality Systematizes.

CHAPTER II.

SYSTEM AND ORGANIZATION.

THE Universe is a system of Systems which the Fundamental Reality has organized out of itself.

Organization is a process by which the parts of a system are brought into existence, related to one another, and caused to function as a whole.

The Universe is a system by reason of the inter-relation and inter-action of its component systems and its functioning as a whole.

The Universe is a system of systems by reason of the fact that its component parts are aggregated into groups of groups, the elements or parts of which are inter-related and inter-active and have specific functions, and by reason of the further fact, that the component systems are also inter-related and inter-active with one another.

The process which has brought about inter-relations, inter-actions and functionings is organization. That vast and complex process has been, and now is, the Cosmic Expression of Infinite and Eternal Reality. The highest development of this organizing process of Reality is Consciousness and Thought.

We now proceed briefly to discuss certain factors thus indicated.

Organization a Tendency of Reality.

It is an expression of the nature of things that Reality must organize its manifestations. The manifestations are activities coming and going in simultaneous groups and in continuing series. Every such activity is instantaneous and ceases so soon as it occurs. This fact is due to the fact that each activity is an effect and must have a cause. The causes of a group or series of activities are incessantly being put forth by Reality as it manifests itself. Hence, each cause is an instantaneous expression of Reality. All manifestations consist, then, of instantaneous activities which are no sooner put forth than they cease, to be followed by other activities of the same temporal and spatial nature.

Reality organizes its expressions or activities into systems and groups of systems because in no other manner can it progressively unfold in a Universe which declares itself to be an evolution. Mere discreet activities can never get on. The revealment of intelligence in all existences discloses the fact that it is the essential nature of Reality to progressively unfold its possibilities by means of systems organized with tendencies of evolutionary history.

Systems.

The Universe is a System of systems.

When we regard existence as organization, this is evident enough. It is only when we view things as out of some relation that they become to us discreet units. The idea of organization systematizes all existences.

"A system is a whole composed of parts having

a determinate union amongst themselves which gives to the whole, that is to say, to the system, its existence. A system is at the same time both a unity and an aggregation." The aggregation of things constitutes a whole, but the "determinate union," the interrelation and the relation to the purpose, of the whole, and the organization of the things as a whole to that purpose, constitute the system.

This final difference between an aggregation, a mere whole consisting of mere parts, and a system is indicated by the activities of all the parts. Things as organized possess powers which things merely aggregated do not possess. If, too, in the organization, the system, things possess individual powers, the system possesses powers superior to those of any of the things. A living animal can accomplish what not all its living particles (not organized as a system) can accomplish. A pile of scrap-iron is an aggregation. A pile of all parts of a machine not put together is an aggregation. When the parts are assembled into the machine, they constitute the mechanical system. It is the system—the machine—that accomplishes work.

The nervous system of man consists of certain elements, each of which has a function. Yet not all these functions merely aggregated may equal the complex function of the nervous system as organized for animal life and human experience.

"In the Universe nothing is isolated; every system is united to other systems by bonds external to itself." Thus, the self is united to the body by bonds unknown, and the body is united to the world of Nature by the bonds of the sense-organs and of psychic activities creating the structure, the nature of the uniting processes being unknown.

"If these external bonds are broken, the system appears as a unity," in itself. If, again, its internal ties are abolished, it is resolved into its component parts, a mere aggregation. If we view a tree as isolated, severed from its "purpose" and from the world, it becomes in our thought a mere unit. If we regard the parts or elements of the tree as disassociated from "purpose" and world, they become a mere aggregation. It is precisely so with man.

He is to be conceived as a system because he is organized by inter-action with a larger system, the Universe.

Man is himself a system of systems. He is organized by relation of many minor organizations with one another and with the world in which he lives. Thus the whole system does what no minor system can itself do. He organizes whatever enters his personal system (rejecting the useless), and each minor system organizes the material coming to it (rejecting the useless). So, food, drink, air are manipulated and organized—re-formed with reference to an end—by various organs of the body. Similarly, the sensations are organized by parts of the nervous system, and we have the ideas of person, matter, force, law, truth, beauty, goodness. Finally, the elements from which we derive these ideas are organized into that Universe which each builds for the self by the mental use of the brain.

Organ and Organization.

An organ is an implement. The word springs from the Greek *ergon,* "work," and this from *eorga,* "I have wrought." An organ does work with

materials given to it. This work is always reconstructional (except in case of mere elimination of waste): the organ organizes with relation to the system of which it forms a part.

The great organizer of the living and thinking system, the human person, is the psychic factor, operating into and through the nervous system. Every other system in the body organizes in relation to this wonderful system, and the nervous system organizes in relation to the marvelous self. The person is surrounded by the world, the great environment, and is in constant inter-action therewith. The body organizes material furnished from the world, the nervous system organizes conditions of sensations, and the self, through the mind which itself has organized, finally organizes the results into the higher realities of feeling and thought.

The idea of organization is important. Not only does the world act upon us in myriads of ways, and the self react upon the world; it reorganizes impressions made upon it by environment, and its reactions are always the results of reorganization or carry such results with them. The reaction is not merely the action thrown back; it is a new thing. When etheric waves stimulate the retina and this in turn the brain, the sensation is not mere waves; it is light (no waves at all), it is vision, it introduces objects, color, form, size, distance, and so on. The reaction is a new thing. It is so with all actions of environment upon us, and with all inter-actions among the internal activities of the self. The results of the reactions are always new things. The inter-actions always carry the results of new organizations. I shall here quote from an author of high standing, and later comment on some

remarks in the excerpt which are true only in a very scant sense.

"If sensation presents degrees and shades in its intensity, it presents yet more of these in its complexity. We accept as elementary a fact which we know is fundamentally complex, but which resists that internal analysis to which we endeavor to subject it in ourselves. This fact is what is known as *simple sensation.* The prick of a needle, the sight of a luminous point, the hearing of a short sound, supply us with ordinary examples of it. Simple sensation is yet accompanied with perception; the object is perceived as being such in its own character; that is to say, it is recognized. If perception is wanting, there is merely *crude sensation.*

"These different examples of sensation, touch, light, sound, etc., represent what is known as specific varieties (incapable of reduction the one into the other) of sensation; further, each one of them may include various gradations (color, totality, etc.).

"Simple sensations of varying gradations combine among themselves to form complex sensations, in which the component elements are so fused together as no longer to appear distinct from one another; every sense furnishes examples of this nature. The specific sensations of the different senses are combined, in their turn, to form a phenomenon which no longer bears the name of sensation and which marks definite progress in the evolution of this series of internal phenomena.

"By their association, these sensations, whose form, source and complexity are so different, give origin in their turn to a new psychical process still more complex than themselves; this is *ideation.* The

origin of sensation, starting from these elements, is unknown to us as regards its mechanism, because they themselves are not accessible to consciousness: in other words, consciousness only becomes clear in proportion as these elements are associated in a sensation; when isolated, they elude it. "We can follow a sensation into the nervous system, but we do not know in what manner the *sensation* gives rise to the *idea.* And we only become conscious when the sensation has been worked over, organized, into an idea—meaning by "idea," "the object of the understanding when it thinks."

"The psychical elements which form sensations and ideas are not merely associated in an actual and contemporaneous fashion, but also the regular functional activity of the nervous system further provides them with a bond, an association, originating therefore a continuity in time. New ideas and sensations which arise in us recall the existence of sensations and of interior ideas of the same order; we recognize the objects, movements, phenomena, symbols which have already made an impression upon us, when this impression is renewed. This recall of sensations and of previous ideas, which seemed to be effaced, implies that they were in reality preserved in a latent dissimulated condition, which is called, specifically, the *unconscious state.* This is the remembrance or recognition of phenomena with which we have already been in touch.

"In other words, every impression, every sensation, leaves a *residue* in us. New sensations of the same order are added to it, consequently are associated in it, by recalling it to actuality. This identification of the new phenomena with the old through

time permits us to recognize it; were this identification wanting, there would be for us no experience of the past, the action of the external world on our senses would be continually a new one, that is to say, one perpetually unknown."

Much of this is true, but much of it is untrue. Let us remember the idea of organization—that every action of the nervous system is a reorganizing activity —so far as concerns the present connection. We do have *crude* or *simple* sensations, but these are the products of an organizing process; also sense-perception, which is a more complex organization, and finally ideas, which are the highest elements of the highest kind of organization known to us—thought. We do not know *how* the activities of the world upon us induce sensations, in the last analysis, nor how sensations are organized into thought-factors. This brings up the subject of *latencies,* which it is necessary to dispose of in some clarifying way.

The Fallacy of Latencies.

We now observe, and this is important to the chapter before us, that Reality can never express itself in any identically continuous manifestation except in the sense that such manifestation is made up of a series of instantaneous activities which, carried on from instant to instant, constitute the manifestation, holding over through a second, a year, or an indefinite length of time. The series of activities of Reality constituting the manifestation *is a series of becoming*— a thing or an act—and ceasing to be, followed by becoming and ceasing, during the existence of the manifestation.

For example, matter is a continuing *series* of

atomic activities, each of which is an activity of the universal ether, and therefore, of the Fundamental Reality. The manifesting activities come, disappear, etc. The coming-ceasing-becoming constitute matter. Thus with all existences. We thus see that, since all existences, material or otherwise, are series of manifestations of Reality, the activities constituting the manifestations are always active, and that no activity can, by any possibility, be latent, except in the sense that it constitutes conditions for the appearing of other activities.

We do not know how, in the last analysis, sensations and ideas are brought into associations. We *do* know that new ideas and sensations which arise in us *recall* the *existence* (at sometime *not* now) of other ideas and sensations because the new ideas and sensations *are* now. The one "now" and the other "with it" are not identical, and so the latter must be of a past. We *recall* such *existence* (at sometime *not* now) because the new ideas and sensations *are* now. The recall is due to similarities and dissimilarities between the sensation and ideas which have occurred and the ideas and sensations occurring now. But the new ideas and sensations never recall the *identical* prior ideas and sensations. The prior set has *been* and has ceased to be. It can not come again any more than last year can come again. The two sets of ideas and sensations are not even wholly alike. The new set differs somewhat from the prior set. When the new ideas and sensations arise, we simply know that they are more or less "like" ideas and sensations which we have had before. The knowing of the similarity is merely the knowing of the *prior existence* of ideas and sensa-

tions that have once been and then ceased to be, but were, when we had them, more or less "like" the occasion of this knowing, the *new* ideas and sensations. And so, we dispose of the notion that the prior ideas and sensations have been "preserved" in a "latent" or concealed condition. What is an idea? "An object of the understanding when it thinks"—attends, apprehends, comprehends, analyzes and puts together. How can such an element be preserved in a *latent* condition? A thing either is or it is not. If an idea *is,* it is a present reality of mental action; when it is *not* a present reality of mental action, it is not latent, it is nothing. How can a sensation be latent and preserved as latent? A sensation is a fundamental element of mind in reaction with environment. If it *is,* it is not latent. If it is *not,* its latency is denied. Thus we see that a sensation or an idea can leave no *residuum.* A residuum is a part of a something left over. But ideas and sensations become nothing when they cease. A nothing can leave no residuum. Hence, new sensations of the same order are never added to a prior sensation, since you can not add a something to a nothing. New sensations are associated with ideas of prior sensations, not with a mysterious residuum. And the new phenomena are not identified with the old, but only with suggested *ideas* of the old. In other words, absolutely every mental activity of the mind takes place in the present, and nothing is latent, nothing is left over, there is no residuum. The errors here considered seem to follow the violation of several great principles which should govern all our interpretations of mental phenomena.

1. *All psychic process is continuous.* We do not

have sensations separate and isolated from all other sensations; rather do sensations move amongst sensations, as a single pain amongst various body feelings, and some sensations seem to flow on in a stream, as in vision, hearing, feeling. We may not treat of any "psychic event as *de novo,* or as arising in a discontinuous series." Sense-experience is not an addition of sensation to sensation; it is an on-going change of sensation. A sensation changing and ceasing to be and yet becoming can not leave a residuum. A sensation is merely a present point in a continuing change.

2. *"All psychic process is genetic," or of the nature of creation.* We may not treat a psychic event as compounded or made up of, or caused by, other psychic events. A sensation or idea is itself only, of the present only, and when either ceases, there is an end to that identical idea or sensation.

3. *Every psychic event is qualitatively different from, not equal to, the next antecedent and the next succeeding event.* We may not treat any two psychic events as equal, or any one as identical with its repetition. Thus, it is error to say that we recall a sensation or an idea in the sense of bringing forth something that is latent and preserved. When we recall, we have created a new sensation or idea which we feel or know we have had before. The recall is a new event; therefore is the content of recall new, of the present, itself only.

4. *No psychic event can be taken out of its own mode and treated as belonging in or with events of another mode.* We may not say of a recalled experience, that is, an experience recognized as having been had before, that its reality in time or feeling is the same as the reality of the experience when we had it.

You recall a toothache, have a present idea associated with a past experience (you do not *now* have *that* toothache, you have the idea of toothache with some physical feeling attending it),—but the present idea and the past actual experience are not the same thing.

5. *No psychic event is present unless it is actual.* And no psychic event is actual unless it is present. No psychic event is preserved in a latent form. The word "latent" is an abstraction, meaning *conditions which make a thing possible.* Conditions may "lie hid," but a sensation can not "lie hid," because it is no sensation until it comes out, and an idea can not "lie hid," because it also is not until it actually is. At this point I offer certain propositions which seem to be true and of great importance in our understanding of various psychic events.

(a). *All our psychic activity is grounded in physical processes and conditions.* The self is in the body and must employ this organ or implement or the various instrumental organs that compose it.

(b). *Activity of the world upon us induces various reactions on our part; and the action and the reaction involves and includes various conditions in the organs.*

Every sensation is a reaction to the acting environment. Every sensation involves a condition of the nervous system. But sensation, as a reaction, *creates* a condition of the system. A sense-organ is in a certain condition when acted upon; thereupon it *reacts,* and the reaction induces a new condition. So, also, ideas are reactions of self in mind to self in mind and of mental self to the not-self. These reactions involve conditions of the brain; the brain is in a certain condition when they take place and *as* they take place;

yet the rise of the idea changes that condition. We might say that a sensation or an idea, a psychic event, leaves the brain or the nervous system in a certain condition at the finish. When any psychic event occurs, *in the present,* as it must, the physical condition of the organ going with it, may arouse in the organ another condition suggesting to the interpreting self a sensation or an idea similar to the previous, which new sensation or idea the self thinks of as having occurred in the past. The physical conditions of the nervous system are, in part, signs or symbols, of which the self thinks so and so—as, "light," "sound," had before as *now.* If you vibrate a piano string, you throw it into a *state,* and you throw neighboring strings into other states. You interpret the effect on your ear of the one string as a note and the others as "sympathetic sounds." So a sensation involves its own nervous conditions, but conditions which suggest similar sensations. Since the latter are not the former and the former are of the present, there is no help for it but to interpret the latter as having been done for, as of the past.

Our conclusion is that sensations and ideas are never latent and preserved, but that physical conditions do "lie hid" and are preserved in part, but in part only. The preceding remarks on conditions involved in and included by sensations apply also to ideas. Ideas involve brain-states and induce other brain-states. The involved states are symbols interpreted by the self in ideas, and the induced states receive also interpretation of other ideas. Here seems to be the physical basis of mental associations.

It seems reasonable, then, that the various physical and mental conditions which accompany

psychic events are involved in the organization of all material entering the mind. The nervous system *is* a system, and its various functions organize its own states as induced by action upon it and its reaction thereto. The system is organized to control what it does. Every part of it modifies activities coming into it. No action of the world finally affects it in original form. Ether-waves produce sight, or heat, or what-not; air waves produce sound, or feeling, or what-not; emanations produce fragrance, or what-not; dissolving particles produce sweet or sour, or what-not; physical resistance produces touch or weight, or what-not; also simple sensations are worked over, organized into ideas, and these are developed into the whole mental life.

Among the physical bases of the nervous system, we have, then—

(a) Physical states to begin with, in the nervous system;
(b) Action of environment on the system;
(c) Changes of the nervous conditions;
(d) Reaction in sensations and ideas;
(e) Further changes in the nervous system;
(f) Organization of the physical conditions for or in function;
(g) Organization of the functioning process in reaction;
(h) Consciousness of results as of the present;
(i) Arising of ideas of psychic events as having been previously experienced;
(j) Recognition of differences between present experiences and prior, else memory could not obtain.

Now the nervous system is subject to these con-

ditions and changes because it is an evolution brought about by a life-history which has involved similar conditions and changes.

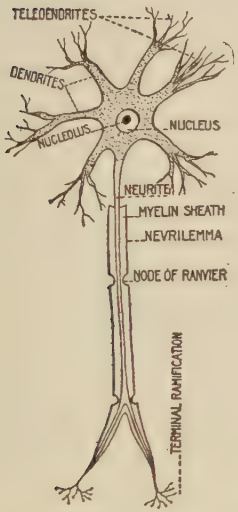
It is a system made up of simple elements that have been organized into more and more complex forms. In man both the elements and the organs which perform the body's various activities represent the evolutionary process. Our study now requires a brief survey of the system as it is today.

The Nervous System.

"The nervous element is the *neurone*. The neurone is essentially a *cell* which is differentiated for the performance of a special function, that, namely, of innervation or stimulation of other cellular elements. This cell (the nerve-cell) is provided with prolongations (nerve-fibres) which proceed to a greater or lesser distance, but have a free termination, so that the structure is limited in a definite manner. To the nerve-cell thus furnished with prolongations other structures are superadded, and these are of a more or less cellular nature or origin (Myolin sheath, and the sheath of Schwan with its neuclei). These elements are dissimilar and dependent upon one another—can not exist independently, and in the neurone are, as we see, consorted. It is this cellular *symbiosis* (just defined), regarded in its totality, which forms the neurone." The neurone is a system. The diagram represents a general type of the neurone. People use their brains and nervous systems without knowing the structures employed. Psychic factor in creating the self, has developed the nervous elements and organs by processes of which the self has been totally unconscious.

At one end of the form branch-like processes ramify out in various directions. These are called dendrites, which also divide into telendrites. Nerve impulses pass to and fro in these dendrites, and telendrites, and, perhaps, are conveyed from one "system" to another by induction or movement in the surrounding tissue. The nerve-cell is composed of protoplasm, and has a central portion, the neucleus, and a second central element within this, the neucleolus. The prolongation, which is sometimes very short, sometimes the length of a man's leg, consists of fibrillae extending through its entire course, with crossing fibrillae along its length. The fibrillae issue also into the dendrites. The prolongation, called the axis cylinder or axon is provided with a Myolin sheath and the sheath of Schwan, but not unbrokenly along its whole length, the axon being bare near the cell-body and near the terminal branches, the root-like formations or neurites, which divide again into neurites and telenurites.

THE NEURONE.



The Myolin sheath is white and is composed of phosphorized fat. The sheath of Schwan is gray protoplasmic matter. Along the course of the axon issue occasional processes called collateral branches. These from the axon proceed through nodes formed by the sheath of Schwan closing in toward the axon and dividing the Myolin sheath. Impulses may play

out from the axon along these collateral branches into surrounding tissue. The axon ends in terminal branches. "The dendritic processes, the cell-body, the nerve-fibres, or neurites, the telendrites (*tele,* meaning "remote"),—minute branches of the dendrites,—and the teleneurites, and collateral branches, all these are known as a neurone. The neurone is a unit."

"Nerve-fibres are isolated only at their extremities. Throughout most of their course they are gathered into bundles or funiculi, each funiculus held together by connective tissue called endoneurium. The smaller bundles are united to form larger masses, which are covered by a connective tissue called perineurium; while the whole nerve trunk is encased in a sheath of connective tissue called epineurium. These (larger) nerve-masses may be compared to the trunk line of electric wires. The individual wires are gathered together into bundles, which are put into a common covering, and the whole collection stretched along the poles until they reach their destination, when the wires are again separated and distributed to their several localities to act as connections to telephones, or telegraphic instruments, or electric lights; each, it may be, performing a different service. In the same way the nerve-fibres pass through the entire body in the nerve-trunks and are ultimately distributed to the periphery; some to the skin to act as centres of sensation, some to the sense-organs for the same purpose, some to the muscles to act as stimulating agents to the contractile substance by which the muscle accomplishes its work.

"Nerves are of two kinds: sensor, or centripetal or afferent; and motor, or centrifugal, or efferent, the former term referring to the fact that impulses

pass along the fibres from the periphery to the nerve-centers, from without inward, the latter conveying stimuli from the centre to the periphery, from within outward. The sensor nerves end in the skin, mucus membranes and organs of special sense, and their terminations constitute such structures as the so-called touch-bodies, taste-buds, nerve-endings in the eye, ear and nose, and the like.

"Motor terminations form the extremities of nerve-fibres which function as conductors of stimuli from the nerve-centres to the voluntary muscular system. They are of two kinds: one belonging to the voluntary nervous systems and ending in voluntary muscle fibres; the other belonging to the involuntary, or sympathetic, nervous system, and ending in the walls of blood vessels, the intestines, heart, lung-tissue, and the like.

A nerve-structure is a storehouse of energy; it has a capacity for doing work. The nerve does not originate energy; when stimulated it releases energy. We do not know how this is accomplished. "In the nerve something is transmitted in a definite direction —toward the brain, giving rise to sensation, and from the brain giving rise to muscular action. The nature of this something we are ignorant of. * * To this something we apply the name excitation." "The nerve receives impulses at one of its extremities and transmits them to the other." The great highway through which these impulses are conducted, after they have been gathered from the peripheral nerve branches relating to sensations, or sent out from the large nerve-masses of the brain, thus related to muscular and organic movements, is the spinal cord.

The spinal cord is sheathed in three coverings,

the dura mater, the arachnoid, and the pia mater, which need not further be considered. The cord is continuous at its upper extremity with the medulla oblongata, and, with its sheathes, is encased in the spinal column. At intervals along its course it gives off pairs of nerve-fibres or bundles, a series of single bundles along its posterior length, and a series of single bundles along its anterior length. The posterior bundles are related to sensation; the anterior to muscular activity. The fibres which carry impulses from anywhere in the body to the spinal cord are called fibres of projection of the first order; those which convey impulses between the cord and the brain are called the fibres of projection of the second order.

The fibres vary in length, and the neurones are linked together in chains, not by immediate contact but by the neighboring of the teleneurites of one extremity and the dendrites and telendrites of the other extremity.

The passage of excitation, therefore, proceeds in relays from neurone to neurone. All the neurones are essentially alike in structure, and the excitation, for all purposes, is that of movement, or is "wave-like." The essence of this movement is mechanical. These statements are true of both the sensory and the motor systems. The resulting difference in sensations is the outcome of difference in the completed sense-organs —of the organizing modifications of the excitation in the sense organs and the interpretation thereof in the mind. The nature of the so-called nerve-force we do not know; it seems to resemble electric action.

Roughly outlined for the present purpose, now, the nervous system is as follows. The spinal cord is a great bundle of nerve-fibres extending from the

lower portion of the body proper up to and briefly into the skull. At its upper extremity it merges into the medulla oblongata. Through nerve-tracts extending downward this has to do with the respiratory and circulatory systems, control of the heart and the motions and secretions of the alimentary canal. The medulla is about one inch long. From the medulla oblongata upward certain bodies to be mentioned are: The pons variolii, fronting the upper portions of the oblongata, the cerebellum, drooping off from the rear of the same neighborhood, a certain hollow space or fifth ventricle, just above and in front, another, the fourth ventricle, forward of this and a little lower, above these ventricles the optic thalamus and the corpora striata, and, covering and partially closing around all the cerebrum, a body composed of layers of nerve-cells and supporting matter from which proceed innumerable fibres and bundles of fibre (fasciculi) from and to various organs throughout the head and body, some directly, some through the spinal cord.

In addition to these bodies, the nervous system also embraces the great sympathetic system which lies in front of the spinal cord and consists of two gangliated cords extending down its length and united at their lower extremities. These great ganglia, set in the neighborhood of the throat and abdomen, end in innumerable branching nerve-fibres composed of nerve-bundles and ganglia. When the sensory nerves related to the spinal cord are affected, a part of the excitation follows the fibres into the cord and flows into nerve branchlets in the neighborhood of other nerve-fibres, the excitation also continuing in the cord toward the encephalic contents. The collateral over-

flow excites the latter nerve-fibres and the stimulation proceeds to any part of the muscular system causing involuntary or reflex action of muscles. This system acts in sympathy so to speak with the greater system. We see then that the spinal cord is a system for receiving and conveying nerve-fibres and sensory stimulus. The stimulus on reaching its destination in the head induces a reaction in some definite area, and this reaction consists of a nervous impulse back to the cord and from thence into the motor nerves, being thereon conveyed to the various parts of the muscular system. The functions of the bodies named, concerned with sensation, briefly stated, are as follows:

1. *Spinal cords: receiver, organizer, transmitter, of sensory and motor stimuli.*

2. The *medulla oblongata* is concerned in the respiratory and circulatory systems, control of the heart and the motions and secretions of the alimentary canal.

3. The *pons variolii* contains fibres extending to the two halves of the cerebellum and fibres passing longitudinally upward and downward.

4. The *optic thalamus* is related to the emotional and instinctive life.

5. The functions of *corpus striata* are obscure.

6. The *cerebellum* has to do with the sensations of touch, and vision, of orientation, and is a medium both for sensory and motor transmissions.

7. The *corpus callosum* seems to connect the two hemispheres of the *cerebrum.*

8. The *cerebrum* is the great organ of the conscious life. In animals this organ is small; in man it is correspondingly large. Its most important part is the cortex or outer layer, which is, with the cere-

brum itself, folded and convoluted, and possesses an extremely extensive surface, and is crowded throughout with cells and with fibres which come into it from the spinal cord, proceed from it through the spinal cord to connections with all parts of the body.

Co-ordination of Functions.

It should not be understood, however, that the functions are performed exclusively by the several organs. In a system special work is given to special bodies, yet always there is association and co-ordination of functions, so that final results are outcomes of a more or less general harmony of organizing processes among the functions. The nervous impulses entering the cerebral tracts ultimate in various areas of the cortex and bring about mental reactions in such areas. Here again we must remember the fact of association and more or less general co-ordination. The brain is for the most part double, and the two hemispheres co-ordinate in a general way, but we employ mostly one half of the same.

The areas devoted to known functions are as follows: The area of *general sensation* is situated in the frontal upper portion of the cortex, and that of voluntary movement in the same region posterior to the former, but the two areas associate and co-operate.

The area of *smell* lies back of the eyes, a little lower in the inner folds of the cerebrum. The area of *hearing* is situated on the sides of the cerebral hemispheres somewhat to the rear, occupying a lower region.

The area of *taste* lies above this last territory toward the front. The area of *vision* occupies a rear portion of the cerebrum. The area of *speech* is located

in the frontal lower convolution. If one is right-handed, the region employed is in the left hemisphere. The area is a memory-center for language, not a motor center for articulation. This area is also divided into lesser centers for various speech-functions, as, numbers, names, musical words, etc.

The area of *writing* lies in the neighborhood of the above. Another center is that of *word-hearing*, near the auditory centers, and another to *word-seeing*, forward of the latter.

Now, "the anatomical seats of the senses, and those of muscular movements, are found equally in both hemispheres of the brain." But, "the anatomical seats of the faculty of speech are found only in one of the two hemispheres." Moreover, "in all right-handed persons it is in the left brain that the speech centers are located: while in the left-handed persons they are found exclusively in the right brain." The activities of thought, then, are not the product of mere nervous reactions, but are purely mental in the sense that they are more than material reactions to material stimulation. Our mental faculties, as such, are quite distinct from the physical functions of sensation and motion.

"All are agreed that as far as the brain is concerned, the gray matter of the brain surface, technically called the cortex, is the ultimate seat of all processes connected with sensation and thought. This gray matter consists of a continuous layer, the average thickness of which is from one-twelfth to one-eighth of an inch, of a soft material of a very complex structure, in which are imbedded numbers of little bodies called cells. Between these cells ramifies a network of innumerable fine gray fibres. To save space

this layer of gray matter is everywhere folded upon itself, so that the surface of the brain presents a number of furrows or creases between the folds. The chief furrows, however, are quite definite in their location, so that the main folds are called lobes, and the smaller, convolutions, and these in turn seem to map out the different regions of the brain surface which are named accordingly.

"Underneath and within the gray layer and constituting the greater part of the brain-mass, is the white matter, which consists of bundles of gray fibres contained within sheaths of apparently homogeneous material, white in color. Some gray fibres, however, have no coating. The function of a nerve-fibre is wholly that of a conductor to and from the gray matter. On that account the white matter is not, like the gray matter of the surface, the primary seat of any mental process, though in many instances these fibres form important links between the various cortical areas which seem to promote associated actions between them."

The two hemispheres of the cerebrum are associated and yet more or less independent. If one of them be rendered useless, the other serves the usual purposes of the thinking life provided it is not the half which the self has habitually employed.

The Instrumentation.

Such then, is the instrumentation by which psychic activity is conducted. Psychic activity is a reaction both to external and internal stimuli. At its very inception, this reaction is a form of knowing and in the psychic sense can be nothing else. This being true, the whole of psychic life is a continuation and

a complexing of single simple knowing reactions. The fundamental primitive form of such reaction, which can not be further analyzed, and the original or first methods of which we do not understand—is sensation.

Mind and Nervous System Mutual Organizers.

The human mind is a system of activities put forth by psychic factor. This means that psychic factor has organized its powers into groups and series of activities in knowing which constitute the mind and the mental life. Let us analyze the above statement.

It is the nature of psychic factor to express the possibilities of Reality for intelligence. Such expression can only come about through activities which ultimate in knowing. Every activity in knowing is an instantaneous thing; ceasing, to reappear and so on, with more or less continuity.

At the first experience of psychic factor, these activities are experimental and tentative: There is an effort to know and to discover all possible varieties of knowing and the best and easiest ways of getting into intelligent knowing relations with the external world. In time the activities settle down, as it were, into established habits,—the habits involving the general varieties of knowing,—and the total system of these habituated activities in knowing forms consciousness and the mind. Thus we have a type of activities called sensation, another type called sense-perception, and still other types to which are given names: memory, imagination, feeling, will, and so on.

Every type-name stands for a group or series of mental activities—no more, no less—which cease so soon as they become. If they appear to continue, this

is because the kind of action is repeated in a series or in a group consisting of series.

The mind-system occurs because psychic factor could not otherwise unfold into person, person could not develop its powers, and the individual could not conduct his life progressively. No number of unrelated activities can unfold the possibilities of either psychic factor or the Fundamental Reality. Hence, the mind is an organized system-instrument by means of which Reality advances in its manifestations and person unfolds its possibilities by interaction with the various external existences of the Universe.

Human progress, then, involves the co-ordination of the three systems familiar to all: the body, the nervous system, and the mind.

The body is a system made possible by, and interacting with, the nervous system and the mind. The nervous organism is a system made possible by, and interacting with, the body and mind. And the mind is a system made possible by, and interacting with, the nervous system and the body.

In consequence of the mutuality of these systems we have: the total personal life, physical and mental, all experience and all individual development, the lowest element of which is sensation, and the highest element of which is Thought.

LAW—In the act of Knowing Reality comes to Consciousness and Self-Consciousness.

CHAPTER III.

KNOWING.

HUMAN person is an organized system of activities of the Fundamental Reality, as follows:

There are, first, those activities which constitute the psychic factor in animal life. There are those activities which constitute the animal organism. Evolution develops the animal psychic factor and body until human person appears.

There are, therefore, those activities which constitute the psychic factor and body of human person. The Reality is in the human psychic factor and body, but the human psychic factor, as a manifestation of Reality, builds body and mind in human person.

We see, then, that the activities of psychic factor are two-fold, that is, those which constitute person, including all its phases, and those which constitute what we call the human mind.

It is the distinctive proposition of this book that all those activities of Reality and the human psychic factor which constitute mind are activities in knowing.

The Psychic Factor.

The psychic factor is precisely this: not a something the actions of which are what we mean when we speak of chemical action, or the action of any physical force, but a something which knows because it acts

and acts because it knows, and every action of which involves a knowing—so far as mind is concerned. The knowing also is of the individual psychic factor. The universal Reality can only come to consciousness and self-consciousness in individualized forms of animal and personal life, that is, must manifest itself in such ways that it can, as person, set itself over against itself as non-person, and, in its non-personal form, act upon its individualized personal form, and in the personal form react thereto. This reaction is knowing, and in that knowing Reality comes to consciousness and self-consciousness.

This book holds that the Universe only reveals the provisions in Reality for intelligence through individual animal and personal developments of the psychic factor. The word, "intelligence," originally meant, "the chooser-between." The world and its living forms appear to us to exhibit evidences of intelligence operating prior to animal and human life because we project the elements of our mentality into that operation. We are here speaking, not of the intelligence of a Deity, but of the manifested intelligence of the Nature of Things or the Fundamental Reality. There would seem to be as many evidences of the absence of what we call a "choosing between" in the working of things before man appeared in this world as there are evidences of a real intelligence as we understand that word. All the intelligence, and all the knowing, that we know anything about, exhibit solely through the action of psychic factor in animal and personal life. And we conclude that there can be no act of intelligence, properly speaking, which is not the action of some kind of mind in knowing, and that the only existence which possesses and manifests this

power to know, is the psychic factor, in animal life and in human and other personality. Whether in animal, man, "angels" or Deity, the psychic factor is the flower of the Nature of Things, the Infinite and Eternal Fundamental Reality, which always promises the golden fruit of individual completeness and universal harmony.

The Elements of Knowing.

We affirm that all mental activities are activities in knowing. This means, expressed in terms of activity, that knowing is a reaction of the self to the self and of the self to the not-self, which reaction constitutes what we call meaning. We shall probably repeat this and similar statements many times throughout this book. It is evident that every mental activity has some relation to every other mental activity going on at the time; this reaction constitutes the meaning of activity, that is, the knowing. The act of knowing, or of getting the meaning of things, may be simple, and it may be complex, both extensively and intensively. Hence the following explication.

That activity of the self which we call a knowing may be resolved in this way.

First, a perfectly simple awareness, or *Apprehension,* from the Latin words, *ad* and *prehendo,* "to draw to." This form of awareness may include sensation, having a physical basis, and it may include a bare recognition of a mental activity or a mental state.

Secondly, awareness with some object-element added, or apprehension of the inducement of the awareness.

Thirdly, a more or less complex group of aware-

nesses or apprehensions of object-elements or inducements, that is, *Comprehension.*

Fourthly, more or less complex groups of awarenesses or apprehensions which go beyond superficial aspects, and, so to speak, penetrate the depths of object-elements. Of course, the object-elements may be external or internal, and may be material or non-material existences and activities.

The awareness is most nearly described as just a "feeling," but not necessarily of a physical nature. It is an inner state which may develop into complete knowledge, but it is now only a possible beginning of such knowledge. Awareness is from the Sanskrit word, *War,* which means, "to beware," "to be conscious," "to take note." In simple awareness we do nothing more than barely take notice of an inner state. The state of simple awareness is so primal or ultimate that definition is impossible.

Speaking in a general way, the knowing which is mere awareness apprehends an additional something, draws to itself an associate. We are then not merely aware, but are aware of a something. This is the beginning of comprehension. The awareness is induced by a something, and the awareness begins mentally to go around that something. That is, the self, now aware, becomes aware of a something, and proceeds to go more or less around that something in the way of a number of apprehensions of details thereof, and thus to comprehend the awareness and its associate or inducements. For example: here is a felt pain. There may be merely the feeling, the awareness simply. There may also come about an apprehension of the feeling as *pain,* a complex of self-activities finally seen in the idea—"a pain," and, ulti-

mately, an apprehension in fact or belief of the occasion and its meaning in the person-system. Or, there may be a mere awareness of condition of the self, then a *sound*—"feeling," and later an idea of sound and an apprehension of its kind and cause.

If the process of going around in the mere awarenesses of comprehension continues and refers to the awareness and its occasion in all possible ways, that is, multiplies the comprehension into the depths of the occasion, so to speak, comprehension will develop into *Intensive Understanding.* For then the going around will refer to awareness and its object, laterally and perpendicularly, as though what is gone around were a sphere or any solid, and not simply a circle, and will refer in precisely the same way to every detail of the awareness and its occasion. The outcome of this process of knowing will be intensive understanding, developed from extensive understanding, the latter being developed from mere awareness.

When we reflect on these conclusions, we discover that these processes of knowing in comprehension and intensive understanding resolve back, after all, into apprehension—awareness of an object, meaning by object, anything knowable, whether a detail or a whole. Comprehension is just a combination of apprehensions, drawings-to of the self in awareness. You become aware of a state of the self, a feeling or an idea, or of an external thing—a body, a force, a reaction. When you begin to comprehend, you merely become aware of additional factors in, or associated with, that object. Precisely so with intensive understanding: you merely increase the list of things drawn to your awareness. You simply know more and more *about* things, which *about* means apprehension of details.

All the mental actions of psychic factor are forms of this knowing, this becoming aware-of, involving objects external to the knowing.

We do not know how we become aware either of an inner state, an idea or an object. The reason for the fact that we can not tell *how* we become aware, simply and purely is the fact that *knowing how* is *knowing about* details, and the primary knowing—awareness—has no details. It is just itself, just awareness; just the essence of psychic factor in its initial reactions to any phase of the external world of Reality. If it is simple awareness of any knowables, the only way in which we could know them would be by a further awareness of them, which further awareness would be our further problem—How that awareness becomes, and so on indefinitely.

Only Reality is Knowable.

The objects of which we become aware may be given as facts in realities. We can not become aware of that which is not a fact, not a reality, and whatever we are aware of is reality or fact. Knowing is psychic reaction of Reality individualized in person to Reality external thereto. All mental action of psychic factor constitutes knowing of these knowables.

A fact is a reality, and a reality is a fact. A man is animal, and some animal is man. Nevertheless, the word animal is a larger term than the word man, and Reality is a more comprehensive term than any word expressing its individual manifestations.

We may then define a fact as, "anything that is" —thing, force, action, condition, idea, and so on. Reality is that which is, in an abiding sense. The

reality of fact is just the latter's manifested existence, in itself, and is more or less transient.

Single indecomposable facts are comparatively rare. You would search long, perhaps, to find one. Most of our seeming single facts are groups of facts, and some of them are systems. When you apprehend a single indecomposable fact, you comprehend it and intensively understand it; you have gone all around it, and you know all there is to it. It is because most things consist of constituent facts or details that all our knowing is a process of apprehending—becoming aware of—such elements. The majority of the facts of which we become aware are groups of facts, or fact-groups. For example, a rose is a fact-group, not a single fact, in which the full complement of detail facts is discoverable: from size, color, variety, fragrance, petals, calyx, stamen, pistol, pollen, life, matter, molecules, atoms, ions, emanations, power of absorbing and reflecting light, hence action upon the retina of the eye, and so on, and so on. Few of these facts are perfectly simple. Some of them are relative. All taken together yield the fact-group—rose. Or, a sensation, say, of color, is a complex thing. The total consists of many "feelings," or awarenesses, and association therewith of a something, and an idea representing that something, and pleasure commingled with the sensation. Or, a pain is awareness and association and discrimination of kind. The list of illustrations, we see, might be prolonged indefinitely. The significant thing is, that in all our analyses we increase comprehension, and in all this increase we are merely becoming aware of each detail.

But this awareness is always an activity within the self. When we say that we become aware of an

object, to illustrate, we mean that we react (which reaction is the awareness) to the action of the object upon us. We do not go out to the object; the object does not come into us. We are here, the object is there—there, outside of the body, it may be, or there, within the body, but always over against the knowing self. The object exists and does things, as, resists us, or reflects light, or moves, or emits particles, and so on. In some way this action conveys to the body, and then, in a transformed way, into the body to the brain, or from internal members of the body by way of nerve tracts leading to the brain, and in that organ psychic factor interprets that action in meanings which we call awareness. The various meanings which we attach to the action of an object upon us are merely interpretative additions laid over the object, so to speak. The meanings are also self-actions, and nothing else. In other words, all these meanings, primary and additional, are activities of the self. Our knowing the facts, then, is strictly limited to inner processes of the self. We know no fact out there; we know only within, here. We know facts *as though* they were out there, as *undoubtedly* out there, but this "undoubtedly out there" we have learned. The action to which we react in knowing does not originate within ourselves. Yet the action is real because we indirectly become conscious of it. We are really conscious only of our reactions to that action, yet, since we know we did not originate the action, we therefore know that our reaction is induced by something external to the knowing self. The necessary inference is that the action originates, and its occasion or cause exists, out there, and not here within. Our *known* fact-world is a mental world purely; our *inferred* fact-world is a not-

self world. A not very prolonged or extended experience of this kind gives rise, sooner or later, to what we may call the *feeling of reality.* The *word* "reality" is not necessary to the *feeling,* but the feeling is a sort of vague awareness of a something mixed up with or lying behind so many "out-there" facts. The facts seem to come and go, to take one shape and another, to be clear and distinct or dim and confused, but the something from which they emerge—this seems to hold over and abide. Otherwise, where do the facts come from? When the mental "feeling" of this something backgrounding all our known facts becomes in any way confirmed, it is made a subject of thought —and comes to be a permanent factor in our mental life. This feeling is an activity in mind and expresses our mental attitude in which we necessarily hold that our self and the worlds are actualities, and that the facts are grounded in some essentially true universal existence. Sooner or later the feeling gets some sort of definition with us, is recognized as different from other feelings, takes shape as an idea. And the idea is of Reality, a something that abides and backgrounds facts. Once this idea emerges, we wish to know what Reality truly is, and what the objects in themselves are which seem to stand on Reality, and the quest for Substance, Essence, Self, Mind, Person has begun.

We react to things not only outside of the body, but also to the body itself. This reaction analyzes into simple awareness, and awareness of body and awareness of parts thereof, and awareness of objects out there acting on body. The self is continually acted upon by the body. To the mere awareness of body-part or body-state, comes to be added a reference-state, that is, a reference of the body, part or state to

the self. For long this reference makes body and self one, but there comes a time when the feeling of partial independence between body and self arises. There is a feeling of dependence between body and self, a sense of inter-dependence, and also a sense of independence. In the midst of these conditions arises a feeling of not-real-selfness with reference to body. Body acts on the inner self. This action originates in body, that is, outside of self. Self knows body just as it knows world: knows within itself. Body does not go into self; self pervades body, but it does not go out of itself to know body. It becomes aware of various actions upon it which originated neither in self nor in the world outside of body. The existence of body is an inference; necessary and inevitable, but an inference only. The process which is completed in the inference, however, has compelled the direct awareness of the self in the body, yet not as the body. By direct awareness I mean awareness through the awakened activities of the self.

The forefront of all the activities which give rise to the self-feeling, and the body-feeling, and the world-feeling, or its constituents, thing-feeling, is made up of the facts of activities of all sorts and conditions. There is awareness of the facts: self-facts, body-facts, world-facts. Always, when the facts are analyzed, something ungettable seems to remain. The facts always come and go (as the activities do); now are, now are not; but their very existence, their continuousness of coming and going, and so on, raise the feeling of a somewhat behind them, from which they come, that is, the feeling of Reality.

This general history is applicable to the psychic self. The self is active. It is aware of itself in some

rather definite way *through* its own activities. I do not see how it can become aware of itself except through its actions. Awareness is an action. But what induces that action? Awareness of self is a reaction to self-action. All the activities of the self within self (and all must be within the self) we know as *facts* of some sort. The whole mass of self-facts comes in time to raise the necessary and inevitable inference of an abiding somewhat from which they emerge. There arises, then, a feeling of Reality—an all-embracing Fact—which continues on, whatever the specific lesser facts may or may not be or do.

Thus, we come in time to say, "I," "my body," "yonder world." Here lies the great background, Reality. On that background rises the vast factual and dual world—the world of the self, and the world of the not-self. This dual world embraces all possible knowables. The only exception imaginable would be the known not-facts and unrealities. This, however, is merely a verbal exception. The not-fact is a mental idea denying fact. Unreality is a mental idea denying reality. In either case the denial is a specific reality or fact of mental activity—and such only. The mental not-fact is here merely opposed to actual existence of the specific fact denied. And the fact about it is just this opposition fact. We then know the opposition, not the not-fact. It is so with reality. And this kind of knowing is of the class, comprehension; it is not of the order, awareness. No one can be aware of nothing. We can not apprehend or be aware of the non-existent; we can only comprehend its idea. We have knowledge of the unreal in the sense only of reaching a limit of the real we know. I see yonder house; I do not see the not-house *as* not-house; I see

the limit of the house and I see other things where the house is not. Beyond the limit of the actual we have always the possibility of the non-actual. When we think of this possible non-actual, our thought is an idea, and that idea is the sole fact and reality in the case. Only the actual is knowable; and, only the knowable is real.

In the realm outside the self, then, we find body and world. World resolves into living and not-living facts and realities. A living object is known precisely as a not-living one is known. In a general sense, outside objects are known just as a body considered as an outsider comes to be known—by their actions upon us. But there is one class of outside objects which are known by their activities, it is true, but by peculiar kinds of activities which seem to separate them from all other objects. There are living objects the actions of which distinguish them from living plants, and there are moving objects the actions of which seem to be determined from within themselves: animal objects which seem to be determined in action from within in the same way as our own actions are determined—called persons. For a person, we may here say, is just another self out there.

In coming to this conclusion, we travel a road now made somewhat familiar. We may begin with our simple awareness of the action upon us of a something. The fundamental thing in this matter is just awareness of our being acted upon—as in all our former cases. To this mere awareness is added an associate—that of a something *as* acting upon us or affecting us. The action upon us is not our own, and our reference is to that something "projected" out there. So far, person might as well be tree, or rock,

or star. But this particular object moves from place to place, and moves in certain ways differently from any other object known by us. Its place-movements are very like our own. It is body, very similar to our own body. The actions indicate that they belong to a class wherein we would place our own actions, and they seem to be inspired and regulated by a something we could understand if it were our very selves indeed. If, in some respects, we could not so understand this body, the fact seems to be due to some variation from our something or self. The variations do not appear to be pronounced or comprehensive enough to make the object totally different from ourselves. We conclude, then, that that which regulates and moves our own body is of the same kind with that which moves other bodies so like our own. The other bodies look like mere bodies, but there is something inside them which we interpret in terms of our personal existence. These bodies stand for persons.

All the activities of such person-bodies come in time to have for us certain meanings. There are, in general, the wide meanings of form, size, relation of parts, common characteristics of human actions; in addition we note color, gesture, gait, facial mold, language, style of speech, and so on; the human has become a *kind* of human—a Japanese or an American. On greater acquaintance, other meanings spring up, derived from habits, habitual traits, expressions and language used, little tricks of conduct, ways of doing things, revelations of purposes, beliefs, etc. The American has become Joshua Toothaker, or Samantha Allen. Every one of the activities of these outside person-objects is a fact. The object is a fact. All objects like this are facts. All the facts are to us

"signs" of a something real behind the facts. The *kind* of something real is determined by our conclusion on the question, What kind of reality am I? If I may say, "I," these objects may say, "I." If I am "person," these are persons. The other "I" is simply the *you*. I am a "one," and he is a "that one." It appears, then, that the activities which assail us from the great environment of the World finally affect us in this sense: they become signs to which the general meanings come to be attached, fact, reality, self, external objects, world, person. We are aware of the actions upon us in the sense of being aware of their effects within the self. The effects, of course, differ as the activities or their occasions differ. So the signs differ. The sign in each case is a psycho-mental symbol: it stands for something. The something is its meaning to us, and its meaning is, fact, or reality. From the consideration of the general mass of these facts and realities we derive the idea, on the principle that every action demands an actor, of some infinite and eternal and universal ground and source of things and persons, which in this book we designate as the Fundamental Reality. Nothing exists apart from this Reality.

We conclude this brief study of the distinctively personal activity called Knowing with certain practical suggestions in general harmony with all the work before us.

Practical Suggestions.

Regime of Choice for Betterment. It will be well to remember that the intelligence of psychic factor is its power to "choose between." Our actions are reactions, but they should represent considerable choice

among reactions, that is to say, choice among the actions to which we will react and kinds of reactions thereto. In other words, we should decide always upon such reactions within ourselves to actions upon us as will undoubtedly make for personal betterment. We may permit certain actions upon us to continue; we may also decline to permit them to do so; and we may permit certain reactions which spontaneously start up within us, or we may inhibit them, check them. To do these things, whether or no, is a matter of reasonably natural living. Highest intelligence demands a reasonable "choosing between" the innumerable activities that assail us from without, and the innumerable reactions that spring up within us. This dictate of wisdom has its basis in the fact that we are personalized psychic factors in relation with other personalized psychic factors. A right development of psychic factor can issue only from "choosing between" in the interest of the best conserved self, and, since other psychic factors in persons are a part of our environment, the right "choosing between" must involve the best self of others, so far as we can secure the same. The goal, in other words, is harmony within self, with environment, and with all other persons for all-round mutualism. All this may be interpreted in terms of ethics and religion, but the suggestion is evidently sound purely as a matter of sensible world-building. We have here the foundation on which ethics and religion must build. The wisdom is not true because of ethics or religion; ethics and religion, when true, are true because of the wisdom.

Regime of Conscious Attention to Objects of Knowing. If the background of all our knowing life is awareness, and if all comprehension and intensive

understanding mean simply additional detail awareness, the practical consequence is an injunction to greater attention to the objects which, within and without, are worth knowing. The idea is this: Make sure of *any* fact, but, make sure also of *more* facts. The number of false opinions and poor specimens of thinking is legion, and these are largely due to scant attention to facts or a scant accumulation of facts. Every department of life furnishes illustrations: science, philosophy, religion, society, and so on. You are invited to re-examine the foundations of some of your opinions, beliefs, theories, for the discovery of the *need* of truer awareness of the underlying facts, and the need of awareness of facts constituting a better foundation. This process often leads to pronounced change of opinions, or beliefs, or theories, and to a very general readjustment of self to life. Do not content yourself with a mere reading of this regime, or of the other regimes, but work the suggestions out thoroughly in your practical career.

Regime of the Dissected Fact-World. It will assist the above endeavors if facts are no longer thoughtlessly accepted as wholes, but are dissected into their elements. When so-called facts are thus analyzed, the real facts are often found to be something else. In the age of witchcraft, the witch was deemed a fact. Investigation discovered a woman, perhaps self-deceived, perhaps innocent, certain peculiarities, certain habits, some coincidences, and a number of perfectly natural laws. By this time the witch had ceased to be a fact. And oftentimes the seemingly main element in a fact turns out to be incidental only. The chief fact in magnetism appeared for long to be power to attract metals, but the truth is, so far as that goes,

that the main thing is push and not pull; for iron is not pulled toward the magnet, it is pushed toward the magnet by force operating in the magnetic field. Illustrations might be multiplied almost indefinitely. Take the so-called facts of your life to pieces, without fear, and you will find the great transition occurring among your seeming realities, and new opinions and new attitudes continually forming which will assist you in making practical the preceding regimes.

Regime of Re-form Reality. There is in some persons a "feeling" of reality which forms the basis of an instinct. Many people lack in this respect, and almost "any old thing" is accepted as real. The preceding methods will tend to develop the feeling and instinct of true reality. Practical souls insist on knowing facts. But there are multitudes of so-called facts which do not represent actual reality. Reality abides, and the feeling and instinct for reality seeks to get at the things that hold over, because these are our great bases of psychic wisdom and unfoldment—the substances, laws, principles, ideals which make a life and world that are worth while. If you seek to dissect your facts, you will infallibly find yourself in the neighborhood of such abiding laws, principles, and so on, and the uncovering of these should be intelligently sought because the effort will prove of the greatest assistance in everyday life.

Regime of Discovered Meanings. It is our reactions that give us or constitute the meanings of things Things mean, superficially, comprehensively, and intensively. Many objects and many non-material facts do not mean for us half what they might mean. What do these mean to you: body, mind, self, Nature, man, other persons, Reality, beauty, development, service,

truth, goodness, happiness, law, harmony, power, love, and so on? The catalogue of subjects of meanings is endless. You are invited to stop taking the objects and great meanings of life for granted, and to assail them with an inquiring mind with the view of knowing what they really are. You will discover that this work will deepen and broaden your conscious life. Here is an example: The word law is commonly supposed to mean a rule of action imposed upon all objects in Nature. A little clear thinking shows that law is not imposed upon Nature, but that it is a way or a complex of ways things in Nature have of being and doing. The Nature, or any law in Nature, is of the essence of the things and of Nature itself.

The Regime of Grandeur. We think the finest view of the Universe in which we live is three-fold. It is a School, it is a Literature of Thought, it is a Procession of Reality moving up from within us into the arena of our consciousness. As a school, it is a war upon us, bombarding us into unfoldment, as light bombards the seed. The question in that view is, What is our attitude toward the bombardment? Perhaps that is the whole of life. As a Literature of Thought, it is a Food for us, as bread and wine are foods for body. The question in that view is, Shall we take, eat, assimilate? Perhaps that is the whole of life. As a System of Acting Reality it is a Procession, moving up from within us into our consciousness.

Vital Education is the Evolution of Consciousness. But the evolution of consciousness is an unrolling of the human within through reaction to the Great Environment. Such reaction is knowing, and knowing is reconstructing the Universe in which we live in the arena of consciousness. So the Universe proceeds

solemnly through our minds from below up to conscious recognition. Seek nothing from without, seek all things within. All the Reality you will ever know, all the power you will ever possess, all the knowledge you will ever acquire, all the character you will ever develop—you already have. All is there; within you. "The kingdom is within you." To realize it, needs but that you bring it up to conscious control.

For to this end came psychic factor, to this end it built body and organs, to this end it established those ways of doing which we call the mental functions—and all other nameable functions—that it might know the Universe and its Ground and Source, the Infinite and Eternal Reality. Thus to know is life.

You are invited to conceive of yourself and worlds as expressions of such Reality, and always to think of the goal of all things as universal harmony through individual development of all possibilities, and from this time on consciously to take your place in the vast Drama of Realization. You are especially invited to observe that it is only through the exercise of your marvelous power of knowing that you can take your place in that drama and come to your own personal kingdom. In the author's work entitled, "Creative Personality," the great elements of life here suggested are discussed with characteristic practical regimes.

LAW—The Beginning of the Mental ***Life is Reaction of the Self to the Not-Self.***

CHAPTER IV.

SENSATION AND SENSE-PERCEPTION; ELEMENTARY AND OBJECTIVE KNOWING.

LET us hold fast to the conception of preceding chapters. Person is a material and mental expression of the Fundamental Reality. Body is a system of elements and activities organized out of matter. Matter is an organized system of activities of the ether within itself. The ether is an organized manifestation of Fundamental Reality.

Sensation is the first evidence to person of its conscious reaction to Reality. The reaction is made possible by the fact that person and the external world are one in essence, that is, are phases of the one Reality. The evidence to person of its reaction to the external world is made possible by the fact that Reality is here tending to express its own provision for intelligence. Sensation is a primary knowing in simple awareness. The simplest form of mental experience is pure awareness undetermined except in the sense that it is what it is. This pure awareness, when it issues from physical reactions of the nervous system to stimuli external thereto, is sensation. Simple, undetermined sensation, in the nature of the case, can not be directly known, since the moment it becomes an object of attention, it becomes determined, and is modified into a form of more or less complex knowing. Such a sensation is known, therefore, as idea. We have it,

and, making it an object of thought, or of attention, are able to recall the fact, and we thus have the experience. Any mental examination of "simple" sensation makes it more than simple. An infant has pure sensations in mentally undetermined awareness until it begins to attend to them; at that instant they become incipient sense-perceptions. Observe certain definitions.

First Definition.

Pure sensation, as we already know, is mere awareness of physical states—not of states as physical, not of states of mental knowing, but of states which are capable of being referred to physical conditions and recognized as known mentally.

"Pure experience," says William James, in "Journal of Philosophy," "is the name which I give the original flux of life before reflection has categorized it. Only new-born babes, and persons in semi-coma from sleep, drugs, illnesses or blows, can have an experience pure in the literal sense of a *that* which is not yet any definite *what,* though ready to be all sorts of *whats,* full both of oneness and of manyness, but in respects that do not appear; changing throughout, yet so confusedly that its phases interpenetrate, and no points, either of distinction or of identity, can be caught. Pure experience in this state is but another name for feeling or sensation. But the flux of it no sooner comes than it tends to fill itself with emphases and these to become identified and fixed and abstracted; so that experience now flows as if shot through with adjectives and nouns and prepositions and conjunctions. Its purity is only a relative term, meaning the proportional amount of sensation which it still embodies."

In the physiological sense, every sensation is a

complex; "results from an association of stimuli. It is a synthesis of these stimuli effected in the nervous system." Generally speaking, the nerve-elements, the neurones (cells), are functionally alike; the excitation in and through them is movement in substance. The movement, however, as movements, are associated among employed nerve-fibres and modified by nerve-organs, so that the final excitation, when it expends itself in the brain substance, is sufficiently specialized to make five great seats of physical reactions fundamental respectively to the organs of touch, of taste, of smell, of hearing, and of vision. The reactions of the sense-organs to external stimuli yield us, in their last analysis, as recalled in idea, the sensations named in correspondence with the organs involved. Physiologically speaking, the differences would be due to differences in the organs together with differences in the original causes of nervous activity. Thus, the retina of the eye structually differs from any other nerve-organ in the body, and reacts only to waves of the ether. The organs of hearing respond only to waves in the atmosphere or causes within the body which induce the same effects in it. The actual cause of touch can only be induced by contact, though the notion of touch will follow a condition of the nerves involved in the sense without physical contact. The sense of smell can be awakened only by action of matter in an attenuated state on the nerve-fibres of the nasal passages. The sense of taste requires attenuated matter, or matter in solution, in contact with the tongue. There are no specific nerve energies for varying sensation; that is to say, nerve-energy is, in its nature, alike for all sensations.

We do not exhaust sensation, however, in any enu-

meration of the sense-organs. In addition to those of touch, taste, smell, hearing, vision, are to be mentioned, at least for greater completeness, pressure, temperature, pleasure, pain, muscular sensation, sensations in the ears and from the inner contents of the body.

The sensations named have been divided into General and Special: the former involving the physical structure generally, the latter, specialized in the sense-organs. A further classification may be made in relation to the external world as sensations due to external action upon the sense-organs, and, in relation to the interior activities of the body, as physiological sensations. "Among the interior sensations we must include pain, muscle sense, the sensations from the semi-circular canals and vestibule of the internal ear, hunger, thirst, sexual desire, fatigue, and in addition, perhaps, other less definite sensations from the visceral organs."

Second Definition.

These physiological considerations suggest a second definition toward an understanding of sensations. As one author states: "Sensations are those elemental conscious processes which are connected with bodily processes in definite bodily organs."

The bodily processes occurring in the definite bodily organs and brain-cells are induced by the action of external reality upon the self, and the sensations are reactions thereto of that self. This reaction has developed the nervous system and the organs of sense. The mental significance of sensation is determined by the fact and the nature of that system and the organs. This means that true sensations can only originate from action upon the self of the nerves and organs. We oppose the notion that a sensation-idea is of the same

nature as a true sensation, except in the activities of the brain-cells. Let us observe:

It is said that, "when the organ has been stimulated some few times, its stimulation ceases to be necessary to the production of a sensation. The central excitation (set up somehow within the brain) is enough. We can 'remember' a yellow when our eyes are shut; we can imagine a cold draught, when our skin is thoroughly warm: * * but the yellow and the cold, as mental processes, are none the less sensations." "They are different from real sensations, however, different from sensations set up by actual stimulation of the eye and skin." It may be said: "We know that they are only remembered as imagined, and not sensed." "That is true: but the difference does not lie in the nature of the processes themselves. A remembered 'yellow' and a seen 'yellow' are just the same as sensations, as 'yellows.' If the remembered 'yellow' seems to lack something of the seen 'yellow,' that is only because its intensity is less, its outline is not so distinct, its conscious cause less rapid. Really, however, the remembered 'yellow' is a more complex process than the seen 'yellow': it is a yellow *plus* what we may call the memory-mark. So an imagined cold is a sensation of cold *plus* the imagination-mark."

The statements of the preceding paragraph are true in part only. If we recall the facts that sensation is a report, a reaction, in the self induced by action upon the nervous system by external reality, we see that, while the action of the brain-cells having, say, the meaning of yellow, is the same in a present yellow sensation and a remembered yellow, the causes of the two experiences are totally different. The cause of the one yellow is action of Reality manifested in certain

etheric waves, which action excites the organ of vision and the optic nerve-tracts extending to the visual area of the brain, and the cause of the latter yellow is some mental condition which does not excite the organ of vision at all. The latter yellow is an idea pure and simple, and can be carried by a blind person who has once acquired it through the use of his eyes previous to blindness.

The element of truth in these statements is the fact that we do not have sight sensations where they appear to be, but only in the visual area of the brain. To say, however, that, because this is true, remembered or imagined sensations and sensations due to nerve-excitation external to the brain are the same, is on a par with saying that ideation is the same as sensation. The fact is, all our sensations are directly due to precisely such excitation, and all remembered and imagined sensations are precisely not directly due to such excitation. Memory and imagination marks are the fact that the re-awakened sensations, so-called, are re-awakened within and not externally produced. Sensations are present productions; when they cease, there is an end; nothing whatever remains except physical conditions of the nerves involved. When they are remembered or imagined, they are reproduced,—not brought forth from latent states,— reproduced— produced anew because such conditions make the new process possible.

We observe in regard to the so-called latent states as follows. A sensation or an idea is latent only in the sense that conditions are such that the sensation or the idea may become actual when actually occasioned. They can not exist as such, and at the same time not exist because latent. A thing either is or it is not,

although conditions making it possible may obtain prior to existence. A latent thing is nothing. Even if a psychic event could be latent, when brought out of latency it would not be that event, but would be some different event. In psychic history there are no identities, duplications, exact reproductions. The recall of a sensation is a new psychic event, just as truly as its first production. If a remembered cold sensation is the same as a real cold sensation, the nerves involved would be equally affected. One might actually freeze stiff through frigid imagination. It is preferable, then, to distinguish between the recollection or imagination of a sensation and a sensation produced by excitation of nerve-organs external to the brain contents.

But it is entirely true that we do not experience sensations in the sense-organs themselves. The apparent experience therein is an habituated reference to the organs. One whose leg has been amputated may complain of pain in his feet, but the fact is habit has referred the nerve disturbance to its normal location because that disturbance extends to the terminus of the severed nerve. If the unfortunate had never had the foot, he would not feel pain in such a member. The sense-organs and connecting nerves are merely instruments in which excitations are induced and conducted. The connecting nerves carry the nerve 'wave' or impulse into the brain, and it is the brain which serves as the seat of all sensations. Reference of sensations to the various organs enables the brain to supervise and protect, or act for protection of, the various bodily parts in which the sensations appear to lie. If one did not "feel" with one's fingers they would be useless, and they could not be preserved from injury. Thus with all the organs, they exist for uses which can only

obtain as their appropriate sensations are referred to themselves. But the real seer, hearer, smeller, taster, toucher, resides in the superintending brain. We have different sensations, in the final resort, in the various brain areas which have been appropriated for the purpose. Using the word in a large sense, it is true, as one has said, "*that we feel* the state of our nerves." So, we hear, smell, taste, touch, the states of the nervous system. That the psychic reaction is not in all those cases one and the same is evidently due (a) to the original *causes* of excitation, (b) to the *organs* which *modify* such excitation, (c) to the *final* nerve elements in the brain that are affected. Now, the brain has not organized itself fortuitously, but according to law. When we have an instrument which is modified by law, the notion of law becomes superior to that of instrument, since, in such case, law is not merely of an instrument's modification, which may as well be accidental as otherwise, but law is a factor necessarily tending to the modification. The law here is an expression of psychic factor. This brings us to a still further conception of sensation.

Third Definition.

Sensation is a simple conscious knowing-reaction of the self to conditions of the brain which have been induced by systematized nervous excitations external to the areas of the brain devoted to the sensation. That is to say, each type of sensation is a mental reaction having meaning which is due to disturbances in the cells of certain brain areas, which disturbances are due to excitations proceeding along definite nerve-tracts connected with appropriate organs or other internal nerve-ganglia.

Sensation is thus simple: it can not be decomposed into elements; it is just its identical self. It is an element of consciousness. An unconscious sensation is nothing, psychologically considered. It is a primitive form of knowing—a simple knowing. It is a reaction of the self to states of its inhabited instrument. The instrument is its organ,—the brain,— which it occupies. The notion that Psychology is the science of mere reactions among brain-cells exhausts its function in building theories. It is gymnastics, not reality. The origin of the excitation must be external to the nerve-elements or systems whose action constitutes the physical basis of the sensation. No nerve-cell or nerve-fibre can stimulate itself. Any nerve that "feels" must be made to "feel;" to act, by the action of some other nerve.

Any sensation is purely psychic. All sensations are psychic events. Sensation has always a physical basis,—is a psychic reaction to a state of material nerves,—but the event itself is no more physical than are space and time. The nerves do not sensate. They do not originate energy, they are storehouses and conductors for energy, which, together with its release, is always furnished by activity extraneous to the nerve. The nerve has no independent psychic power whatever. Its only (dependent) power is that of its nature. The nature of a thing can not transcend itself. The nerve is material, and can exhibit only physical energy. If the physical conduct is to be called a psychic event, the action of any nerve anywhere is psychic. But the facts are contrary. It is only the physical conduct of certain nerve-organisms or tracts or areas which yield psychic elements. The nerves are as physical as bricks and their activity is as truly physical as a planet's move-

ment, yet the psychic factors do not appear until this activity exhausts in some area of the brain. This area, however, is also physical, with all its nerve-cells and nerve-fibres. Nevertheless, precisely here issues psychic event, notwithstanding the fact that all nerves are structurally and chemically equivalent throughout the body. How does the physical activity become here the psychic? Our answer holds that the self is a non-material reality within the body. Those who clamor for proof preclude the evidence by predetermined definitions and temperamental attitudes.

It should be observed, however, that it is misleading, except for convenience of thought, to divorce the body from the self, since person is one, manifesting in two phases which the self has created, body and mind. The psychic phase has evolved the physical phase. The history of man is that of a development of a dual manifestation. Matter sometimes manifests psychically, but the psychic is not all matter. The psychic creates person, manifest as the self and the body, through which it creatively expresses itself. The human person is a system of systems, the latter being psychic factor, body and mind. The person *is* the body *as* body, but is not, as body, the mind; and *is* the mind *as* mind, but is not, as mind, the body. Body does not sensate, it stores and uses energy. Mind does not store and use energy (functions performed by the brain). It expresses energy on the psychic side of personal existence. Whatever psychic factor, mind and body are, each is itself as a manifest of some primary original of all things. When we conceive the duality of psychic factor expressing in mind and psychic factor expressing body as a unity, we have the personal self. In sensation we have the first sim-

plest phasing of the dual manifestation: the first half of the phase being physical conditions, while the second half is what we call the psychic reaction. The mainly important thing is not to confuse the two absolutely distinct functional realities.

Analysis of Sensation.

Sensation can not be analyzed into anything else. Nevertheless, sensations are subject to certain descriptions involving Quality, Intensity, and Duration. This means that sensation has character, is more or less emphatic in consciousness, and continues more or less in time. The descriptions are as follows.

1. The *Quality* of a sensation is its distinguishing integrity: it is itself and none other—as, red, sweet, discordant, painful, pleasurable, etc., etc.

2. Sensations vary in relative emphasis in consciousness—*Intensity.*

3. Sensations last for longer or shorter periods —*Duration.*

Some writers speak of the *extent* of sensation. If the word 'extent' indicates the idea that a sensation occupies space rather than the idea that the sensation may arise from a more or less extended condition of the body, the language is misused.

Sensation is a psychic event, no matter what the physical conditions may be; Until psychic reaction gives the physical condition meaning, there is no sensation. A psychic event can not have extension. We do not speak of the length and breadth of a pain. The extent of a sensation really means the spatial amount of the body involved, and the psychic description 'extent' is here merely *quality,*—as, a pin-prick or an extensive bruise.

Webber's Law.

"If sensations are to increase in intensity by equal amounts, stimulus must increase by relatively equal amounts." Webber's Law involves the nervous organism and psychic habit. In either case we have a certain "set," or tendency, of the nerve-action and the psychic reaction. This means that the tendency of the nerve-action and the psychic reaction tends to continue the same. However, some of the nerve stimulus or impulse is lost in the general system, fades away, as it were. Hence there must be a proportional increase in stimulus to overcome each new "set" and make up for loss in order that the increased intensity of sensation may be appreciable.

Sensations Mutually Affected.

It is not to be understood that in actual experience any simple sensation is uninfluenced by and unrelated to every other sensation. "All our sense-organs influence each other's sensations. The hue of patches of color so distant as not to be recognized was immediately perceived when a tuning-fork was sounded close to the ear. Letters too far off to be read could be read when the tuning-fork was heard. The most familiar examples of this sort of thing seem to be the increase of *pain* by noise or light, and the increase of *nausea* by all concomitant sensations." The nervous system is in a state of incessant activity which "reverberates," so to speak, here and there, without let-up; currents are always flowing to and fro and getting into side channels and inducing neighboring activities. Among the brain-areas devoted to specific activities are other areas, "associated," which react to the former,

more or less—and so on. The result of all this is a constant mass of all sorts of sensations which modify one another, and constitute the sum-total sensations of the individual.

The specific sensations familiar to all and this sum-total sensation-mass, appearing and disappearing in the general confused sea, constitute the background of more complex phases of experience in knowing—sense-perceptions. It is seldom that our consciousness consists of a single sensation, although this is sometimes true in extreme pain, or extreme joy, etc. Ordinarily we have a number of sensations at any instant, of varying degrees of clearness and distinctness, and each sensation modifying, and being modified by, other sensations.

Origin of Sensations.

We now investigate the process by which sensations are had. This process consists of two orders of reaction—a physical and a psychic.

The physical reaction involves the nervous elements and the whole nervous system related to sensation. The nerve-action has its cause in some action external to the nerve itself—which may occur within the body or take place externally to the body. The nerve, acted upon, in turn itself acts. This latter action is its reaction. Every nerve is a part of a specific system, there being a number of different systems, all the systems constituting the great nervous system. The sense-organs are such system-parts of the whole. When the nerve-structures composing any sense-organ are excited in a definite way, the system reacts to the stimulus. The historic processes through which these

conditions have been brought about may be briefly indicated.

The organization of the human nervous elements in a sense-organ is the product of actions upon the nervous system as a whole, continued during ages, and more and more modifying the system in a given locality, until the sense-organ has appeared. The nerve-elements have all along reacted, increasingly in specific ways to specific excitations. This reaction of the specialized and localized nerve-elements of a sense-organ is the physiological basis of sensation.

There are, speaking broadly, five systems for nervous reaction, to-wit, the eyes, ears, nose, mouth, and tactile elements. The sense-organs thus present five orders of operation in which the specific reactions are conducted. And there are five methods by which the reaction is induced: wave-motions in the ether, wave-motions in air, diffusion of minute particles, solution of substances, and physical contact. The physical sensations of pain and pleasure seem similar in cause to those of touch. The operations involved are as follows:

Certain etheric waves constituting light fall upon the retina of the eye and stimulate it into action. This action is continued in the optic nerves, which extend to the rear portion of the brain and terminate in a mass of nerve-cells which form the visual area of the cerebrum. At this point the psychic reaction occurs. The reaction is sensation in terms of vision.

In a similar manner, nerve-excitation in the other sense-organs conveys to definite areas of the cerebrum, the primary cause being wave-motions in air, diffusion of particles, solution of substance, and physical contact.

Observe: there is nothing passive in these processes. Every process is reactive to stimulus. And in every process a modification takes place which is fundamental to the sense involved. The final nerve-action in no way resembles the original cause. The resulting sensation is totally dissimilar to the external activity involved no less than to the accompanying nerve-action. We see not ether-waves, but light and objects; we hear not air-waves, but sounds; we smell not attenuated particles, but odors; we taste not solutions, but tastes; we experience not objects, but touch. We 'sense' the action of our nerves. The actions seem all to be alike, save that they take place in different organs. Now the organs have been formed by the efforts of psychic factor to adjust itself to environment, to come into relation with environment and to express itself in thought-meaning. This complex effort has been always a complex reaction. The action upon the nervous system has varied in kind, the action of the nervous system has remained of the same kind, —mechanical, chemical, or what-not,—but the psychic reaction has varied with the nature of the external action upon the sense-organ affected. The reaction to differing external modes of action upon the system has reflected those modes. So, ether-waves yield vision, air-waves sound fine particles smell, solutions taste, contacts touch.

The psychological law of all this is unknown. It is evident that the various reactions of the sense-organs occur within the organs, and that the final physical reactions take place within certain areas of the brain. It is equally evident that the psychic reaction, sensation, takes place also within the self operating in mind. All sensations are internal.

But the mental *meanings* of the psychic reactions to the ultimate nerve-actions are interpretations occurring in the pure sensations themselves. The sensations, as simple psychic reactions, are in each type one thing; the meanings are the relations of each sensation among other mental activities.

The pure sensation is a first broad significance given to nervous action, and in this way, it has meaning: it is of light, or sound, or odor, or taste, or heat, or cold. But the meaning is not known as such until the psychic reaction has risen to a higher level—that of perception. After the experience, *That,* in any sensation, comes *interpretation,* as if it were an answer to the question, *What?* The *That*-sensation is fundamental interpretation-awareness of That. The *What*-sensation is *interpretation,* which is a consciousness. In the first case psychic factor just *reacts;* in the second case it *knows* that it reacts. It thus knows that it knows. On the level of reflection it knows that it knows that it knows.

We come, then, to the conclusion that all mental reaction to organic sense-action is an interpretation of physical signs, the ability and habit of which interpretation have exhausted ages of psychic unfoldment and experience. Thus, certain kinds of ether-waves stimulate the retina, and the action of this stimulates the entire optic tract, which stimulation in turn affects the nerve-elements in the visual area of the cortex, this final activity, in itself and by reason of the external action and the organ involved, being interpretated as light, and the light and shade contrasts in co-operation with other sensations, being interpreted as objects in the field of vision. Thus with all other sense-organs and connected brain-areas: each last nerve-action con-

stituting a sign which receives its own appropriate psychic interpretation. All such interpretations are modified more or less by the co-operation of other sense-organs and sensations and by experience of the race and individual.

Localization of Sensation.

The interpretation, as a general rule, involves not only *meaning*,—the broad *That*-meaning (*sensation*), and the specific *What*-meaning (*perception*),—but *localization* of sensation in the body and of object perceived external to the body. We do not know how all this is accomplished. We see light in the eyes, and hear sounds in the ears, and so on. Yet, as a matter of fact, the interpretation occurs within the brain and is of internal nerve-action. In absolutely pure sensation we should probably feel ourselves in the light or sound—be inwardly aware of sensation not externalized, perhaps not localized. We have acquired the habit of locating sensations in their sense-organs. Any sense-organ and its final connecting nerve-elements constitute a whole system. This whole system is involved in the sensation. Every phase of its action is a sign for interpretation, perhaps, no less than its area in the cortex. The meaning of the organ's action, therefore, is co-extensive with the whole system. A sensation, then, is not merely meaning of cortex, but of all activities leading thereto.

But this externalizing interpretation seems to be acquired by experience involving other senses co-operating with the organ of hearing. So with each of the sensations. In an absolutely inky night, a flash of lightning for an instant seems to be all in the eyes—until objects come into view. In perfect silence, void

even of body-sounds in the ears, a sudden instantaneous and mighty noise would seem to fill the whole head. The suggestion is that perfectly pure sensations are externalized by sub-conscious psychic experience.

This brings us to

Sense-Perceptions.

In sense-perception we have the next step in the coming of person to intelligent consciousness. The first step, sensation, manifests psychic factor in those varieties of awarenesses which constitute background and material for perception and the beginnings of thought. Both steps are activities of psychic factor making on toward its manifestation in person. The activities are in every case individual and instantaneous, no sooner becoming than ceasing, but they combine in groups and series which form sensations and sense-perception.

We find sensations, in their purest form, to be mere awarenesses. This experience in knowing, since it involves specific sense-organs, exhibits five identities: vision, hearing, smelling, tasting, touch. The simple sensations are so many kinds of mere awarenesses. In co-operation they constitute a complex background for perception. But this background is itself a thing of contrasts—of light-sensation with sound-sensation, and every and all other sensations, of odor-sensation with taste-sensation and every and all other sensations, and so on. Sensation may thus be conceived as a number of areas or patches of different awarenesses, each awareness being just awareness, nothing more, nothing less, yet induced in a specific way. Nevertheless, each area of sensation, each patch of awareness, is itself, in actual

life, composed of lesser areas of just awareness. We have, then, speaking without exhaustive completeness, the five awareness-areas and all the composing areas of each general and a final composition of still different areas—in all, a vast "patch-work" made up of areas within areas, and so on.

The main fact in this sensation-experience, so far as our view is concerned, is found in the reality and action of contrast. Without variety of sensations, there can be no contrasts of psychic reaction, and without such contrasts of psychic reaction, mere awareness could never become anything else. The significance of awareness for human life reveals as follows:

Awareness of *not-self*—simply;
Awareness of not-self *as* not-self;
Awareness of *self*—simply;
Awareness of self *as* self (each species is essential to the other);
Awareness of *action* of not-self on self—simply;
Awareness of *action* of not-self on self *as* action;
Awareness of *reaction* of self to not-self—simply;
Awareness of reaction of self to not-self *as* reaction (each of the two sets involves the other).

If, now, there is mere awareness of the not-self simply and through a single pure sensation, the awareness can never become anything else. The awareness is simply an experience with a That, undetermined and incapable of enriching itself or of becoming any higher or more complex experience. It is only as experience in knowing in one way is contrasted with and related to experience in knowing in another way that any That can become a definite, determinate thing.

Let us suppose a person to have never had sensations of any sort, but now to have one distinct continuing sensation and no other than that one. The sensation, we will say, is of light only. The only organ of communication with the not-self is an eye—and the sensation is strong and lasting. If there can be awareness in such a case, it is awareness of *That.* There can be no *What* of That, because the *What* means *This, not That.*

Were the sensation all one continuous sound only, the awareness would be of a different reality from the preceding. The individual aware of a sensation would not know the fact of difference; he would be aware only of That—sensation.

Thus with any of the sensations, if the sensation constituted the sole awareness of a previously sensationless psychic factor.

In such a case, too, the sensation would probably never become referred to an external reality, but the That would appear to be within. Even this statement indicates too much. There would evidently be merely awareness of That—Somewhat.

If the psychic factor, having one distinct and continuous sensation of light, is now supposed to have a second distinct and continuous sensation of sound, the two sensations being prolonged simultaneously, the awareness can not be distinctly and continuously of both Thats, but only vaguely of either while distinctly of the other. But the awareness in either case has experienced a contrast: a That has changed into a This and That. There is sensation of light *and* sound, and the sensation-element has begun to develop the element of this-awareness and that-awareness. To the one exhaustive area of sensation has been added another,

and in place of one area of awareness has annexed a second. In the one case we have pure sensation fundamental to mere-awareness; in the second case we have awareness of This *and* That—a contrast fundamental to perception. When the fifth sense-organ is assumed, the general field is complete—a general experience in sensation. But the addition of sense-organs, that is, of new areas of differing ways of getting awareness, has turned out to be merely a successive institution of contrasts: sound is *not* light, smell is *not* touch, taste is *not* sound: sensations are not one and the same, and so, That-awareness is *not* This-awareness, but awareness of That has changed *for* awareness of This. Sensations, then, are areas of awareness bound by contrasting sensations. And perceptions, equally, are bounded territories of awareness which are *made* definite territories by other differing kinds of awareness. Both sensation and perception are in self, but sensation is always in and of self, while perception is always in self but may be of self and of not-self. It is the contrast of sensations that gives rise to perception-awareness of not-self. Sometimes the contrasts are of passive sensations-awareness of That and This, *apparently* inactive (except on reflection). Sometimes the contrasts are of active sensations against active sensations, or of passive sensations against active,—that is, in this last case, awareness of That and This as doing nothing (apparently) against awareness of This and That as doing something. The complex of aware-states thus develops within itself a new awareness—awareness of a new kind of That or This. The dim knowledge of not-self *as* acting on self has appeared. A further awareness then emerges through contrast of actions by a not-self and reaction thereto.

The self wishes one kind of sensation in preference to another, and tries to be aware of specific This or That, and prohibits all other states with their causes or occasions. Reflection shows that all sensations and perceptions are themselves reactions.

Now, precisely what is true of the various general sorts of sensations, sight, sound, odor, contact, taste,—each the ground of a specific awareness of That by contrast,—is applicable to any given area of sensation, area of awareness. The areas become composite,—made up of secondary areas,—because each sense relates in its own way to innumerable phases of the not-self, and for this reason, the awarenesses through each composite area of sensation becomes a composite phase of awareness. Simple sensation and simple awareness are present, but in the background, so to speak, their subjective *fields* have come to be made up of many secondary fields. Thus awareness develops into crowdy conceptions and these into complex knowledge. And in all this process we have merely the unfolding more and more of complexity of contrast.

The thought may be suggested in this wise. The psychic factor, let us say, has one sense-organ, the eyes. The sensation is of light—and if this is of anything other than self, it is one vast light-That. The aware one may be surrounded by myriads of solid objects—but, if there is in psychic factor merely one distinct unvarying prolonged sensation of light, there will occur no other phase of vision. All is *light*—That. To make the *fact* apparent, let us make the universe perfectly transparent: psychic factor can now *see* only *luminousness,*—one That,—never any This, any *different* That—any contrasts between *That* and modified Thats. Break the transparency here and there, and

some sort of forms appear because of contrasts between light and shade: the That has become Thats. Similarly with sound; unbroken, it is a One; broken, it is a One and a not-One, or One and kinds of One. The institution of contrasts in each sensation-field follows interruption and variation of the corresponding That, and this perception grows into the familiar marvelously complex experience of knowing through sensation.

It is to be understood that pure sensation and simple perception are just themselves and none other. Sensation is mere introduction-awareness, but perception is knowledge-awareness-about because of that acquaintance.

Sensations are psychic developments of nervous reactions to stimuli external to themselves—of organs to action of environment. Perceptions are development of psychic reactions to contrasting sensations—both differing in general and varying specifically. They are awareness developing in comprehension and intensive understanding.

In the analysis that follows, therefore, the idea of whole-self-acting is pervasive and essential. We perceive because we have organs and sensations, and we possess knowledge because we have worked perceptions into systems.

CHAPTER V.

CONSCIOUSNESS.

IN consciousness Reality first manifests its provisions for intelligence.

The consciousness of human person is complete in the sense that all its elements are represented, yet incomplete in that these elements may always unfold in their expression of Reality.

Three stages of the progress of Reality in its realization of intelligence may now be noted: There is first a mechanical interaction of the organism and environment; in time psychic factor appears, the activities and development of which bring Reality to animal consciousness including instinct; finally the elements of human consciousness appear.

The development of psychic factor into animal instinct and consciousness probably furnishes the beginnings of subconsciousness, or the pre-mental life in man. This region of mentality is more or less obscure, but the activities occurring therein seem to involve instinctive phases of knowing and, in part, at least, to be mechanical. In primitive man there appeared to obtain certain instinctive knowings similar to those of the animal, but of a more adequate development, which are observed to-day in the savage and the true "woodsman," and also in persons possessed of clairvoyance, clairaudience, mediumship, and so on.

We may conclude that the subconscious activities

represent the primal direct response of unfolding psychic factor in animals and man to external existences and conditions. The subconscious activities, being primal direct responses, are mechanical in the sense that they are uniform under given conditions and are not the results of reflection or of any dominating idea (Will) created and held by the subconscious life itself.

Reflection and the dominating idea are later expressions of Reality in psychic factor, which have appeared through the tendency of Reality to unfold into self-directive and growing person.

The working of this tendency has raised above the whole psychic and subconscious phase of human mentality the great conscious mind which crowns animal evolution as the double cerebrum of the brain crowns all inferior cranial developments of the spinal cord.

Primary Elements of Consciousness.

When man began to think in any real sense of the word, it was environment that for long absorbed his interest. Primarily he took himself for granted, asking few questions in any case concerning this *terra incognita,* and none in any persistent and thoughtful way.

When the human personality turned to investigation of itself, it found a state of confusion vastly more complex apparently than any observable in the external world, since, while in the latter field evident changes are incessant, things do remain approximately the same for considerable periods, and so long enough for external study—in the former field only two factors seem to be really permanent, the body and the self, as a self, and every other factor seems but a phase of a becoming-ceasing — becoming (indefinitely continuing) process, in which each phase now is, now is not. Even

the body remained long apparently unchanged in a relative sense. But the becoming-ceasing process of the self seemed so dependent on the body, that the question arose: Is not the self precisely this—the physical structure alone? Nevertheless, whatever the self may be, there are the internal somethings which make up the becoming-ceasing process which is not at all like the changes of the external world. The changes of the inner world seem not only to have a different nature but a different character as well. They are incessant—the whole being "never once still from its birth." This whole is a mass of differences and similarities. Yet as a whole it is a unit. And it is a unit not merely as a whole, but more as a system. The changes are related in the becoming-ceasing-becoming process. The factors of change become and cease, yet the process is unitary. The process is a process of changing factors and a something behind or within them. By some this something is regarded as the body, or the nervous system. In this view the nervous system not only changes in its parts, but in the outcome of the changes: the liver secretes bile and the brain secretes thought, by nervous change the heart beats under nerve stimulation and somewhere in the body the nerve-fibres have emotions, the auditory organ receives air-waves, becomes nervously active itself, and hears, and discriminates between hand-organ, "rag-time" and cathedral music, and has (as the nervous system has) all sorts of corresponding music. And thus with all the marvel of the inner world of personal being. By others this same something behind or within the becoming-ceasing process of the inner factors is regarded as a self, associated with the body, and nervous system, perhaps a development, perhaps an originator, of the same, perhaps both.

Nevertheless, in time, in some way a reality of a different order appeared—builder of matter, flower and fruit of matter, it may be, yet not identical therewith in any crude commonsense meaning of that word.

Some writers insist that it is not for Psychology to settle the question suggested. Our science *assumes* the one conclusion or the other, very much as the science-maker or the science-student chances to be temperamentally obtuse to considerations which he nowhere else ignores—a blind observer, but no seer, a refuser of evidence by a dull eye—or as he is temperamentally incapable of confusing an act with an actor, or the world of ideas with the world of nerves, or a nervous irritation with the reaction "I am." In these pages the assumption is the "naive" one (if so it be) of an intelligence—a "chooser-between" employing an instrument which itself as psychic factor has created or built in reaction with a not-self world for its own expression and development. The process of becoming-ceasing-becoming which is incessantly going on in the inner world of self is not only change; it is cessation and becoming. It is a complex of act. Things do not change into things in that inner world. The "things" are all acts. The notion of a changing-into is full of error and a breeder of confusion. Every reality in the inner world no less than in the external world is identical with itself—is just itself, and can by no possibility become anything else. Psychic realities are psychic events; they become, continue so long as action continues, and when they cease there is an end. They do not reappear, they are done for. They do not exist in latent form. A physical condition may remain latent, hid, but an act actually all is, or all is actually not. A psychic event is simply a psychic act. It can only

begin, continue and cease. When it ceases it cannot reappear. Another act must now begin, continue, cease, more or less similar, more or less dissimilar. This is the constitution of the becoming-ceasing-becoming process of the inner factors of the acting self. They do not change into one another. They "stream along" only in a fictitious sense. They do not hold over, they come and go. Yet they manage to carry with them a sense of permanence. They are factors of a system. They are a unitary prolongation.

They do not prolong themselves for they incessantly cease. They do not unify themselves, for they are disject individuals, and are done for when they cease—nevermore again becoming in any identical sense. *Their explanation as a system demands a continuing Somewhat.* That somewhat is not the body nor the nervous system, since these are made up of cells having no once-for-all constitution, but require the nutriment of incessantly incoming new material. We place back of or within the nervous system a self —an actual non-material (as matter is commonly understood, certainly a totally differentiated) psychic factor.

The psychic factor is incessantly active. When man turned his attention to his own inner world, he found there a vast number and complexity of activities. These activities seemed greatly different in nature, the one from the other. Each appeared to be a differing way of doing and thus in a sense of being, since a doing is a being, a being is a doing, and neither can be independent of the other. To these apparently differing ways of doing came in time to be given in life various significant names, and the facts and the names grew into a classification or system: the whole

receiving the name "mind." Broadly outlined, this classification may be indicated in the following manner.

The total classification embraces the whole of man, —the name "man," meaning in its far-away derivation, "to think." Man is the "thinker;" or, "one who remains a continuing reality." The body originally was *the binder.* The soul was *breath,* and the psychic factor is the invisible agent, or actor. Consciousness signifies, to "know-with," from Latin *con* and *scio.* If the psychic factor is the agent who acts, consciousness becomes a knowing by means of various activities. *To know* originally meant *to be able to master.* A form of knowing is being aware, meaning *to be cautious, to observe.* In *perception,* knowing is not only awareness, it is *a seizing, and conception is a holding together. Self-consciousness* means "to seize self to self," self being the "remaining one," or, perhaps, "to master or lord." The essence of all this is consciousness—a knowing—or becoming aware—with *act.* Consciousness is not an entity like body or self. It is simply an aware-act of the self. When the self is not acting (if such a case is supposable), consciousness has ceased. It is like any other mental activity; it is an event which is done for when it ceases. It has been described as "the condition of all our mental activities," but the truth is, consciousness *is* our mental activities. There is no consciousness below or independent of what the self is doing. Mental activities do not exhaust consciousness, unless we make the phrase cover everything the self does. Mental activities, as commonly understood, do not appear to exhaust all the self may possibly do. Some of its activities seem to be subconscious—that is, to con-

stitute a sub-complex, a certain kind of consciousness. But consciousness, in its mental aspects, is not to be regarded as a mysterious entity existing in its own right, a sort of basis of all other factors, a specific enclosure within which all other factors appear. It simply is those factors—the activities of the self. Moreover, we must not fall into the vague notion that consciousness is, in itself, in some mysterious concrete sense, the sum-total of the activities of the self. In that view, consciousness in any activity would not be quite complete, since it would not be a sum-total consciousness but only a single activity-consciousness. But consciousness is consciousness, and never anything other or less. Its whole essence and nature appears in any activity of the self. That essence is *awareness;* whatever the nature of awareness is, that nature is consciousness, sensational, perceptual, or what-not. The whole essence and nature of consciousness goes into any activity of the self. Every activity of the self is an awareness, a knowing and that awareness-knowing is consciousness. The sum-total of all our awareness-knowings is a complex of consciousness. We never possess (probably) an individual or single unanalyzable consciousness alone. Our mental life is made up of many consciousnesses. But the consciousness in every case is an awareness with a knowing-through some activity of the self. Thus, we are conscious in *sensation,*—a way of simple self-acting,—and we know through that method. We are conscious in *perception,*—a way of seizing to self cause or occasion of sensation — and we know through this second method. So also we are conscious in *memory,*—a way of self in recalling (*re-calligo*),—"to bind together," observe, (*in-telligo*),—"intelligent,"

"intellect." We combine one thing with another, *cognito* (*cogitation*), to put two and two together,—and we know through this further process. Again, *imagination* means, to picture to oneself merely a further knowing through a consciousness in re-combining.

Moreover, we are conscious in *emotion*,—a way of moving in self,— so that we know through the inner movements. Perhaps *soul* originally meant "the restless waters." The motion is here the way of knowing. Consciousness is in *attention*, and is an awareness held to some things and inhibited from other things; and *reasoning* is attention held for and until satisfactory conclusions, that is, conclusions, or acts of binding and approving, which seem harmonious in the whole complex of activities. Finally, there is never an act of self in *will*, as we say, without relation to some idea. Will is decided by one idea or another, and is a knowing of power and of power's exercise.

Consciousness, again, goes into the act, and becomes a knowing-through. We see, then, that consciousness is not a mysterious condition or ground or entity. Our activities are the condition of consciousness, the ground of being at all, and the only entities involved are the self and its activities. But the consciousness in the activities is merely coincident therewith. There is no consciousness between the activities, or underneath them or around them, and when any activity ceases *its* consciousness ceases. If all the activities could stop, consciousness would be annihilated. If a self could permanently cease to do anything, it would cease to be anything. An absolutely passive or inactive self is absolutely a no-self. All consciousness is in self-activities; it is nowhere else. To say that consciousness is the sum-total of the pres-

ent activities of the self, therefore, as some writers do say, is to make consciousness a complex, or bundle of differing things, since to perceive and to recall are not the same kinds of action, and so on. Consciousness is a knowing-through: always just that one thing. But there are various ways by which the one knowing-through proceeds—sensation, memory, willing, etc.,—so that the sum-total is a sum-total of knowings, and not a sum-total of the ways by which the knowing-through proceeds. The knowings are always one thing —knowing. The knowings-through present differences of ways by which the one knowing is achieved. The one knowing is consciousness; the total ways by means of which consciousness constitutes "mind."

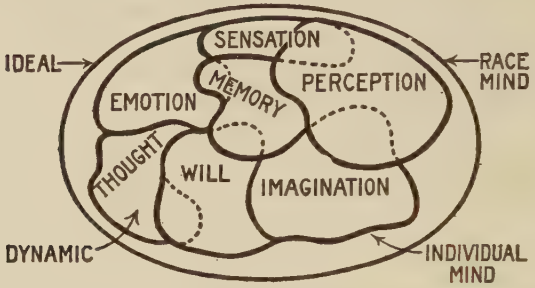
Mind.

At this point we are again warned against a common confusion. Nearly all writers speak of mind as if it were an entity, like the body, let us say, which the self carries around with it and uses for all sorts of purposes. If the meaning identifies self and mind as a convenience the confusion is harmless, for the meaning then declares itself, but if the meaning is that mind actually is the self, the notion is error. Self is the builder and user of mind, and the mind is simply the various ways the self has for certain specific ends or purposes. But we must not confuse a total of such ways which our science investigates and names as the sum-total of such activities during a lifetime with the actual "mind" of any given individual. In the first case, mind would be all the known ways self has of acting for such purposes, and any man's mind would equal that of Plato or Shakespeare. In the second case mind contains the uncertain, unknown activities

of the future, and one's mind must await death for its completion. A given mind is itself only, and a present affair altogether. There is no future, as there is no past. All psychic events are of the present, and contemporaneous. Psychic events of a certain nature constitute the individual mind. Mind is no reality of a lifetime; it is simply a present reality. Those activities which constituted one's mind yesterday have ceased, absolutely, and the mind of that experience has departed with them. Activities of the future have not occurred, and never will occur. All activities of the self are now-activities, and ever must be so. The mind is present, and consists of the certain activities of the self here and now. And the now is but an instant. During that period called life, we have indeed many minds. The saying, "I am not of the same mind," is literally correct. Mind is not a thing nor a bunch of things, it is an association of activities. How can such an association remain the same?

So, also, the remarks, "He has no mind," or, "A very superior mind," are perfectly correct. One self acts in the usual divisions of mind, in a greater number and variety of ways, or with superior effectiveness, at each instant of its existence. Such ways in another case are few and simple and crude and ineffective. The one sum-total ways out-rival and out-class the other sum-total ways. These sum-total ways of self-action for certain purposes constitute mind. The possibilities of the self in these regards is limited under given conditions, in a given environment, during a given period. Actual mental superiority at any period is due to larger limit—no doubt. Fortunately, in most cases, no one knows either his own or another person's limit. Only a strenuous life can

determine possibilities in any case, and it is probably true that every person "has it in him" to develop a greater mind—a larger number of finer and more effective ways of acting for mental ends. Always, however, the mind will be just that—the sum-total of such present activities. The view here set forth, together with development of mind, may be illustrated by the following diagram.



SUGGESTING INTER-RELATIONS OF FACULTIES"
SEE CHAPTER ON CONTINIOUS MENTAL LIFE.

The larger circle represents an imaginary ideal of the human mind in its greatest development, the smaller circles or closed figures the mental activities of a given individual. These smaller circles are dotted for a purpose which will appear. The diagram should not be taken too literally, of course. The activity-divisions in our experience overlap, so to speak, and involve one another vastly more than can thus be represented. If the inner figure were made to coincide with the larger figure, the individual mind indicated would be equal to the ideal of the whole humanity. The still smaller figures are dotted to symbolize individual ways of mental activity. The pen is

then drawn through the outer dotted lines to bring into clearness the sum-total ways—and this is—any given "mind." If the self can experience a greater number of activities of finer character and effectiveness, the mind grows by so much. In truth, the inner figure, as we begin life and for long, is comparatively small, representing in earliest infancy merely sensation-activities, but as other areas are added, other activities evolved, the figure enlarges, the mind grows. Perception probably follows pure sensation, then emotion and memory, the will meanwhile forming, and imagination, with real thought the last to appear. A whole consecutive order, after sensation and perception, does not of course obtain. During this general process, not only do the divisions come into being, but themselves also expand. If the life is a growing one the process of enlarging the total figure continues. The one only method by which this growth may be accomplished consists in reacting more and more and with increasing correctness with the two worlds in which we exist, the seen or material, and the unseen or psychic. Such reaction it is which "grows the soul," the self, for reaction is expression, "being pressed out," and expression is growth.

Education.

But all reaction resolves into knowing—becoming aware of. As we more and more react, we more and more become aware of, and become aware more and more of realities. If all this complex process is in harmony with our true nature, the outcome is right educative development. This involves consciousness. The goal of a true education is nothing more nor less than the unfoldment of consciousness. But this means

merely the multiplication of specific consciousnesses —becomings-aware-of-through increasing and varied and correct activities of the self. If, now, we examine the diagram A, with reference not merely to the divisional contents,—the smaller figures,—but also with reference to the contents of the smaller figures, we discover that in mind there are different ways of acting and also presentation of different objects for awareness in each of the divisional activities. The different ways of acting are indicated by the functions or organs and ends sought.

Sensation begins awareness as regards an external world. Perception is awareness as regards occasions for sensations. Memory is awareness as regards experiences which we know we have had. Imagination is awareness as regards parts and wholes of previous experiences put together as new combinations. Thought is awareness as regards discovery and relation of beauty, reality, fact, truth, etc., etc., and judgments or satisfactory conclusions. Emotion is awareness as regards self activities and their occasions for restoration and maintenance of mental poise. Will involves awareness of some idea, desire and power within to realize an ideal or ambition. Sensation and perception employ the physical organs, the remaining divisions "working over" the material thus furnished. Divisional activities thus indicate functions, or "faculties," to use a word now largely discarded in the science. Thus appear "in mind" or as phases of mind, the various general ways the self has of acting.

But there are also "in mind" presentations of different objects for awareness in each of the divisional activities. In the former analysis we have simply various established ways of mental action. In the

present analysis we have innumerable objects involved in such activities. These objects are either presented, as by sensation and perception, or re-presented, as in all other activities. The difference between presentation and re-presentation is verbal, though convenient. Every psychic event is present and is nothing when it ceases; every object presented in mind is presented anew. The one-thousandth perception of a tree is a new presentation. The recall of an experience is a new presentation of a mental complex which more or less resembles an experience which we know we have had. Nevertheless, the word re-presentation may stand for the new presentation of such experience known to have occurred "in the past." By presentation and re-presentation is meant simply activities of the self involving awareness as regards innumerable objects which are supposed to exist in the inner and external worlds. The objects in either case are "in mind" only; they get into mind by inner activity of the self, and thus only. One set of objects gets into mind by mental activities induced by self alone, the other by activities induced by what we all assume to be an external world. Something acts upon us which does not seem to be ourselves, because we react to such action, and our reaction goes on in such ways that we build within a world for ourselves which we believe to be more or less similar to that with which we are in reaction. We find, then, all sorts of activities going on within the brain, so to speak, which involve all sorts of objects. These activities and objects may be called the contents of consciousness—that is, the sum-total complex of things we are aware of. Of course, we are not aware of any external world, save indirectly. We are aware of the things

that world has caused or induced us to create in our inner world of mental activities.

This analysis is by no means exhaustive, of course, and it should be remembered that it is a "blanket" illustration of what one may in part find in his own consciousness at almost any time. If a person of active mind were seated in the open, say, for an hour, he would be conscious, in a vague way generally, during the hour, and, with some clearness, particularly, from time to time, of various sensations, of one general or particular feeling of, say, comfort, discomfort, care, restlessness, and so on, of various mental emotions now and then, of external objects, and movements, of memories, perhaps of fancies remembered from past experiences, of ideas and images coming and going, of desires and hopes, of plans and purposes, and so on. Some of this panorama would be contemporaneous, a number of things being "present" together, but most of the factors would be more or less consecutive, and now and then there would occur gaps of approximate "substantial" periods, as they are called. Now these so-called "things"—contents of consciousness—are products, activities of the self in mind. The things are not the activities, for the latter are themselves only. The things are the meanings of the activities. The primary meaning is awareness of, but this primary meaning, awareness of *includes* the secondary meanings, things-of-which-we-are-aware. The "contents" of mind are activities, but the activities constitute to the self all sorts of meanings, as the self acts for knowing such meanings, and all such meaning-awarenesses which are actually present at any instant constitute consciousness. The matter may be further illustrated by again

referring to the diagram on page 106. We have, then, the areas where outer dots are drawn over with the pen to represent a mind. Of course the actual mind is not spatially configured. The figure with its inner dotted areas merely suggests divisions of mental activities. To indicate the "contents" of consciousness, the inner areas should be shot all through with dots. But such dots would remain, all together, which is a fact not true of sensational activities, perceptional activities, memory activities, and so on. The activities of any kind begin, go on, and cease, some of them being present all together, but out of the same a part disappearing, while others again appear. The only thing that holds is awareness-consciousness-somewhere, like a line running fortuitiously through the dots in all sorts of ways. If, then, we imagine an outer figure made up of white electric lights which continue for the most part to shine continuously, and the inner areas to be made up of red, orange, yellow, green, blue, indigo, violet lights, and the inner spaces dotted with white lights, we shall approximately indicate the facts. The outer white lights go out here and there for a time, then re-appear again. This also occurs with the colored divisional lines and the inter-area white lights. The mind-figure therefore changes, shrinks and expands again, and incessantly varies. But since the colored area-lights do the same things, the configurations vary in size and form, because the self is now emphatically active in one way, and then in another way. In the meantime, the white inter-area lights are also incessantly coming and going—always some shining somewhere, but yet always some disappearing, again to appear while others go out. And so on—every instant during a lifetime. Thus

complex and shifting are the contents of the mind. Attach the idea of awareness-of something external or internal to the lights, white and colored, and we have a crude illustration of the kaleidoscopic nature and contents of consciousness.

The contents of consciousness are made up of single, individual, simple, unanalyzable factors. The "mind" is complex—a *symbiosis* indeed, because its contemporaneous activities are numerous, dependent and related to one thing—consciousness. But each activity is just itself—an undecomposable activity. So, also, with the products—awareness-of (something). The results obtained by reflection on experience must not be confused with the mental activities themselves, for these results really represent, as experience introduces, a manifold of many activities in place of one, and assume the one to be the many. But the one is always the one only. Take, for example, the perception of sound. There is, let us say, awareness of one shrill note. The sensation is one and conscious. Nothing is in sensation which is not in consciousness. Suppose, now, there are awarenesses of two sounds together—a high and a low piano note, or a violin and a horn note: we have, then, two sensations, not one. We are aware of two psychic reactions to the excitation of the organ of hearing. If you listen to a symphony concert, you may acquire the ability to distinguish the various notes and kinds of sound which make up the whole, but if you so distinguish, it is because you have just so many single sensations. It is the sensation—a purely psychic affair—which distinguishes. There are those who make out of the experience a confused jumble of noises, and this means a confused jumble of single

activities and awarenesses. Whatever you hear as a distinct sound is product of a single sensational or perceptional activity. The whole sensation is not a fusion of various other sensations, yielding an actual unit. The "whole" is really a number of different sensations occurring at once. A trained musician's experience is rich in such complexing sensations. The musician's education does not fuse the unheard with the heard sounds; an unheard sound is nothing. The education has enabled him to hear what before he could not hear. Music is with him a vast harmony of distinct sensations. This is true of every sensation, every perception. Each in experience is just itself. Neither "covers" anything that is not sensed or perceived. And so with every other activity in mind. The mental life is, indeed, complex, but all its activities are individual activities, no more, no less, nothing other. And each awareness-of result in mental processes is simply one awareness-of, no more, no less.

We see, then, the goal of education, which is the *"unfoldment" of consciousness,* but our present interpretation makes this to mean, in its boldest terms, just *the development of power, through expression of the self in reaction with the external worlds, for increasingly multiplied and more varied awareness of the innumerable realities of life, the activities yielding the awareness, being constantly disciplined, controlled, systematized and related to high, growing ideals.*

Unity and Variety of Consciousness.

The two great facts which have prominently appeared in our study have been the unity and the variety of the "contents" of consciousness. For, any explanation of these facts much depends on the way

in which we view them. In any event, they should not be viewed disjunctively—not so much as unity *and* variety, or unity *in spite of* variety, as unity *with* variety. Indeed, it is the variety which makes the unity possible. We have in the unity not a mere bundle of activities, but a system of dependencies, every activity composing the variety having an occasion in some other activity (one or more) and every cessation of an activity having a similar occasion. Were there no variety, there would be mere sameness, but unity none. The unity is of and with the variety, therefore. The two factors are inseparable.

The problem of the unity of consciousness finds no solution in a mere contemporaneousness of activities. To say that the activities are in and of a system is to insert unity under the guise of system. Co-existence does not constitute unity, system. A unity might be constituted by some end achieved, unless the latter is accidental, but a non-accidental end achieved necessitates some principle and power governing the activities. This can not be the nervous system, since in that case we have the old problem restated. We emerge with a solution, secured in accordance with the canon of interpretation that every action demands an actor, which we find in the psychic factor developed and known in man as the self. We do not divorce the self and the brain and suppose two parallel but independent sets of activities, however. The parallelism is that of mutually dependent realities, of the same essential nature but of different manifestations, the evolutions of which have been interactive and mutually creative. The psychic self builds the nervous organism and uses it, and the organism reacts on the factor and influences it as surely as the psychic factor reacts

on and influences the organism. Both the organism and the factor, moreover, are acted upon and influenced by the external world, the psychic factor nevertheless, as we shall see under the captions "Habit" and "Initiative," not merely reacting to the external world,—which thus occasions some of the "contents" of consciousness,—but more and more in the educative life, disciplining, controlling, systematizing and idealizing those contents.

It is, at all events, as legitimate to assume a self employing the nervous system as it is to assume a force acting along nervous tracts. We can dissect the brain, but it is easier to dissect the self than it is to dissect the force. And the force fails to explain the psychic activities, while the psychic factor is the only explanation thereof " in sight." The unity of consciousness is due to the fact that the self puts forth the activities which achieve consciousness. A part of those activities we know, and we call them the mind. That there occur other activities which achieve a different "consciousness" may not be denied in view of present discussions and experience of the "subconscious." But, whether or no, it should be remembered that we are dealing with mutually dependent realities, the self and the organism, which begin and unfold together through reaction with the external universe. It may well be, and, indeed, this is precisely my conception—that the self can only come to be and unfold through such reaction, mediated in part at least by the physical organism, but in no demonstrable way dependent altogether thereon.

The real problem of consciousness relates to the variety of its contents rather than the unity. The unity refers to activities of one abiding personality.

There is mind and there is consciousness, where there are certain activities, and when these cease the former go with them—as, perhaps, in profound sleep. But we have seen that consciousness is a complex (not a fusion) of awareness-of (a something). The awareness is all one thing—just itself. Similarly, the nervous activities are all of one essential nature. How the psychic factor can get out of these "one-things" so many different things, from sensation to reasoning or created affection, we do not know in the present state of human knowledge. The fact remains, however. Consciousness is varied. The fact is significant. Were this not the case, it is doubtful if consciousness in the human sense could obtain at all. Here applies again the law of contrasts. Every psychic event is itself and none other. Ceasing, there is an end to it. No psychic event is ever exactly duplicated. All psychic activities are individual and undecomposable. Activity achieves event or, in some cases, is event. The contents of consciousness involve activities that are present, but on the instant some cease and some appear. There is thus a continuity of consciousness because the self is always (during waking time) active, always aware of one thing or another. Incessantly, now, various activities of one functional kind, say, sensational, perceptual, feeling, imagination, etc., contrast with other functional activities. The one activity, we might say, "feels" different from the other. Thus the resulting or accompanying awareness differs in one case from that in another. In fact, then, the psychic reactions differ, and are contrasted. The self thus becomes aware, not only of various objects, but of itself. A single unvarying and prolonged reaction of the self to a not-self could at best

be merely awareness of a That. Only as That is contrasted with other That and all Thats are broken so to speak into lesser thats, can the perceiver be turned to self as the perceiver. Variety of stimulation can alone suggest the additional contrast of knower and known. And it is to be remembered that the functional activities occur only in various specific activities of the kind. We do not perceive masses of things save as we perceive details. Memory, similarly, recalls individual factors by specific activities. When apparent repetitions and duplications occur, the fact is merely apparent. The reality is not so. Were any experience to be exactly duplicated, it would seem to be the original, not a duplicate. Intervening experiences might dispel the illusion, but we should not otherwise distinguish. Psychic activities of the same kind differ no less than resemble one another. The resemblances indicate the kind, but the differences contrast activity with activity and so achieve varying modifications of the self. The varying reactions on the self keep alive the idea of the self, maintain its psychic restlessness, induce initiative, achieve greater realness of consciousness and educate and develop the whole personality. Sameness of life means retrogression, variety signifies fullness and progress.

Every so-called "faculty" of mind is acquired. Primarily we have simply ability to put forth various activities. The first efforts are an outcome of restlessness induced by psychic nature and the assaults of the external world. The efforts in time appear to achieve something, and when the something begins to appear, the efforts cease to be altogether mere restlessness and tentative things; they are tried for achievement. By this time, the activities have "set" some-

what, have begun to tend toward repetition. As the tendency continues, a habit is formed. In the case of mental activities, some of these habits constitute our functional divisions of mind. We have acquired these "powers" by repetition. Such divisional activities operate under the same law, so that all sorts of particular mental habits become established. We speak of "a certain habit of mind," and recognize that as life makes on, various habits, ways of mentally acting, are formed, opinions become set, interpretations are pre-formed, and the mental life is "crystallized." Or, one may have acquired the habit of openness, of novelty of view, of insisting on freedom and initiative.

In a growing life, a measure of such habituated action is a value. The same sort of life, however, requires the pioneer element of fresh discovery and conquest. Both phases of mental activity are essential. Initiative opens new life, while habit conducts its affairs. The one discovers, the other reduces to order and governs. It is fortunate that the most of our mental life is reduced to habit, otherwise so much voluntary effort would make existence insupportable and impossible. It is equally fortunate that initiative always pushes on out of habit, otherwise life would sink more and more to sameness, to restricted activities, to the simple reactions of amoeba.

Unity, variety, habit and initiative, co-operating with experience, express the self in life. These factors make for consciousness of differing orders. Thus, we observe the scientific consciousness, and the artistic, the literary, historical, pedagogic, religious, and so on. Every person's consciousness is his own creation, the highest value he possesses and the greatest responsibility with which he is confronted.

It is evident, then, that education involves control and determination of the character of consciousness. The method consists in bringing personal activities more and more under direction of will, that is, in acting by choice rather than impulse, and in determining choice by the highest ideals that are knowable. The achievement is vastly difficult, but the end is culture.

CHAPTER VI.

THE SUBCONSCIOUS; OR, THE PRE-MENTAL.

WE have seen that the Fundamental Reality primarily expresses itself, on the way toward human person, in psychic factor. Psychic factor, in the process of the development of person, first unfolds itself in what is commonly called subconscious mind, but which we here prefer to designate as the pre-mental life of the self. The activities of that pre-mental self constitute a system of knowings below consciousness. This system is a product of the organizing activities of Reality, beginning its individualization in person. Here, as well as in psychic factor, Reality achieves the possibility of setting itself as a knower over against itself as the known. In the pre-mental phases of the self Reality comes to know itself in preliminary forms only, and, through such preliminary forms, to know itself as objective. In other words, the subconscious or pre-mental phases of the self are reactions of individualized Reality personalized to itself as non-personal.

The subconscious represents a development occurring between, as it were, the mere mechanical reactions of the lowest types of animal life to external existences and conditions, on the one hand, and the system of responses which is characterized by reflection and the creation and holding of dominating idea —Conscious.

It is the function of consciousness to control the subconscious in the interest of Personal conduct. Since the conscious and subconscious are inter-related, the control is frequently reversed, but the dominance of the conscious mind is the ideal order. It is that fact which places the present chapter after our discussion of consciousness, notwithstanding the precedence of the subconscious in psychic evolution.

Preliminary.

We define the self as a personal system of activities organized in harmony with the end of knowing. The knowing is always of and in the self, but it relates to two worlds: a world of external conditions, and a world of internal conditions. The knowing is a reaction to these worlds because it is an interpretation of the meaning of the outer and inner condition.

The knowing builds its interpretations, so to speak, between the world of inner conditions and the self on the one hand and between the world of external conditions and the self on the other hand. The structure that results from such interpretations, or which such interpretation constructs, is thus two-faced: one face being the psychic world, the other being the Nature world. The conditions inducing the psychic thought-world are the activities of Reality below consciousness; those inducing the Nature-world are the activities of the Reality on the plane of consciousness.

In other words, things come to your conscious knowing from the "great within" of the self: these you interpret,—get the meaning of,—and the total result is your known psychic world. But these things emerge from below ordinary consciousness—from

phases of yourself that 'abut' onto the Infinite Reality. And you also interpret the meaning of external conditions or activities, and the result of such interpretation is the Nature-world which you build up in response to the external signs; But these external signs 'abut' also on the Infinite—that which is beyond the body.

When we regard the self as a system of activities organized in harmony with the end,—knowing,—we have a conception which is the highest possible for Psychology, since that science concerns those activities of the self which constitute knowing.

Ethics might say that the system is organized in harmony with the end, personal completeness, and religion might find the end in conformity to an adored Infinite will.

Psychology rises no higher than the plane of knowing activities in the self because for it there can be no higher achievement of those activities. Certain other activities of the self there are which fall short of this level, and the science relating thereto entirely ignores experience of knowing or indeed experience in any sense, as may be seen in Physiology, Biology, and the like. Nevertheless, every activity that properly obtains within the substance of the body must be regarded as an activity of the self, because the body is a phase of the self.

Three System-Activities of the Self.

It is thus suggested that there are three divisions under which we may regard all the activities of the self:

These are the activities which create or organize

and maintain and, in small part use, the physical body, the subconscious and the conscious in personal life.

The body is composed of material as in all Nature, appropriated and distributed under the general laws of psychic habit and the particular laws of individual will. There are other activities which we infer from the above proposition, from certain reports made in the general field of ordinary consciousness.

The modern notion of the subconscious or the unconscious may represent all activities of this character. And there are the remaining activities to which we usually refer when we speak of consciousness.

The Subconscious Field.

The subconscious activities of the self embrace those which build and maintain the body, carry on its automatic and purely reflex functions, and in some small degree concern the use of it or its organs under certain unusual conditions.

The subconscious activities of the self also embrace those which build and maintain the mental system, and, to some degree, the use of its functions under peculiar conditions of the self or its environment. We are not conscious of *how* any mental activity arises, nor of the explanation of its movement. We do not consciously manage the acquisition of a "faculty;" we can not consciously create an activity nor a "faculty;" we can not eliminate a mental power by conscious effort; we do not consciously control the system of mental activities; we can only inhibit activities that have occurred, or encourage activity to continue in a certain direction (which direction itself is given to us), or activities of the general kind desired.

Nevertheless, since the mind is a system of activities involved in knowing, the activities must have some creator; since the "faculties" arose, they must have some origin; since the "mind" is managed at least in a general way, the managing must spring up some where; and since, when we inhibit an activity, it has already occurred, and when we encourage activities, they have already been preceded by associations (the activities stopped or permitted), and the associations must have some source, we are apparently driven to the conclusion that the ground and origin should be referred to the region of the subconscious.

The self is a total continuing system of activities. The physical body comprises part of that system, but this is a part of the wider field which emerges in conscious mind. The subconscious activities ground and create the physical organism on the one hand and conscious mind on the other hand.

Confining our thought to mental activities, conscious and unconscious, we may illustrate each by reference to any vast body of water, say, the Atlantic. The whole mass is in a state of activity—currents, tides, waves, ripples, flying spray, reflection of light, etc. The superficial movements we can observe, but the depths are active, both in mass-movements and in the working of great forces which determine the nature of water.

The activities of the superficial area and some small depth are due in part to external forces,—wind and planets,—but the activities going on far below greatly modify the superficial.

The illustration is suggestive only, for the subconscious activities of the self are not merely deeper or more mysterious than the conscious. The sub-

conscious conditions the conscious, creates its powers and modifies it as a system.

The most general non-material-factor in our nature is the psychic factor. By the psychic factor we mean the something or system of activities which builds an organism in nature, adjusts the organism to environment through variation and stability, mounts to sensation, perception, thought and man, climaxes in reflective self-consciousness and self-directive will of the highest order.

In these later manifestations we see what is called mind. The psychic factor existed prior to mind. The psychic factor is the first manifestation of Infinite Reality on its evolutionary way toward human person. In human person, therefore, psychic factor lies, so to speak, in absolutely intimate relation with the Infinite, and person is a development of that Infinite working through psychic factor. The psychic factor has created mind, developed and established various ways of knowing, so that mind is specialization of psychic factor. The subconscious is this psychic factor emerged in the human, and therein using the brain which it has developed *in* the specialization of the individual conscious mind.

If the sum-total mind is a system of activities capable of knowing, the subconscious mind-system is a creation of the psychic factor prior to the conscious.

A writer has stated the proposition thus: "A close attention to our internal operations, along with induction, gives us this result, that we *even exercise ratiocination, of which we have no consciousness, and generally it furnishes us with this marvelous law, that every operation whatsoever of our minds is unknown to itself until a second operation repeats it.*" The

first operations, then, take place among the subconscious activities.

But we do not mean by activity any mere movement or doing, such, for example, as a mere purposeless motion of a body-member, but rather, a doing whose character is determined by previous experience, and which character has become a specific phase of the self. We have in activity, taken in its most inclusive as well as this special sense:

(a) A general tendency of restlessness of the self—the basis of any activity;

(b) "Accidental" activities induced by mere restlessness;

(c) Trial-activities determined by a purpose;

(d) Established activities adapted to a purpose;

(e) Our theory is that the subconscious self (itself a system of general established activities manifest by the Infinite Reality) is forever restless in that its established activities may and do incessantly exhibit —realize—themselves in all sorts of "accidental," tentative or trial ways. Such accidental or mere restless exhibitions of an activity are the preliminary mass of doings out of which emerge the true psychic activities—those which really constitute the self.

The self begins its career with generally established activities given at its psychic birth. These activities restlessly tend to go on in all sorts of ways that are "accidental," and not realizing in the "accidental" variations their true ends,—except that of experience,—learning how to go on regularly for the higher good of the whole. May one not say that such "accidental" psychic activities take place in the subconscious phase of the system—just as many bodily movements occur with no particular end except exer-

cise of restlessness, and with no self-consciousness of their occurrence? Such "accidental" or restless trial exercises of the psychic activities, since they are a part of the system and are born of the system's restlessness, and since this restlessness must itself have an end or goal, would in time become established in definite general ways—the psychic factor would in time learn the ways in which to carry on its activities for the good of the self. *And these established activities would constitute the normal subconscious and begin the establishment of the great normal mental activities which constitute mind.*

Among the former activities may be mentioned those of hypnosis, clairaudience, clairvoyance, telepathy, prophecy, intuition, etc. Among the latter activities are to be classed sensation, perception, conception, judgment, inference, memory, imagination, feeling, emotion, passion, will.

In harmony with this theory the subconscious is to be regarded as the primitive and therefore the fundamental self. It is the first and deepest product of the psychic factor's activity. The type is given in the first manifestation of Reality.

As, in the physical world, the individual physical history repeats in abbreviated form the racial history, so, here, the individual repeats these primitive and fundamental subconscious activities. The repetition of physical racial history is veiled in the individual, and these primitive and fundamental activities of psychic factor are veiled in the mental person—are subconscious. We are all emphatically primitive in this sense, and more or less noticeably so in our exhibitions of primitive and subconscious powers.

These reasons may be assigned for the fact that the primitive and fundamental phases of the self-system are subconscious. Why should these not be all conscious-aware?

In the first place, consciousness, in some self-activities, is not necessary to the good of the self, for the reason that the subconscious serve their full purpose in grounding the self and giving rise to the objective or conscious activities. In the second place, consciousness of them would prove confusing to the general objective personal life.

Finally, the goal of subconscious activities is realized in the conscious life. We exist, not for the sake of activities, but for the sake of growth through reaction with an objective world. Indeed, the inner world of the self could never become conscious except through reaction with external Reality. Without such reaction, the self would forever remain subconscious, unknown to itself, and unfoldment would then be impossible.

Relation of the Conscious and the Subconscious.

The relation of the subconscious phase of the self to the conscious phase, then, is that of ground and creator. It is ground because it is fundamental, and it is creator because, out of its exercise of its established activities, reacting with an external world, have emerged our conscious faculties. The human self has been apprehending the external reality of the Universe more and more through all its history. We are nearer Nature, we understand Nature vastly more than we did ten thousand years ago. The thought may be illustrated thus: It is as if psychic factor in man was

removed from the world he lived in by great distances in his earliest state, however close his physical contact with that world appeared to be; and it is as if those vast distances were filled with only the dimmest light or with an atmosphere thick with an almost opaque mist and with flying vapors. Nevertheless, man was even in his earliest life in contact physically with a world not himself, this world acted upon him in ten thousand different and varying ways, and *because* he was a manifest of Universal Reality, and of psychic factor, restless, capable of knowing, he at once began to react to that external Reality. An outcome of this reaction was his system of mental activities, each a vague, dim, uncertain reaction at first, but slowly becoming, as the result of experience—learning how—established as a regular or habituated activity, until at last the great mental "faculties" emerged, and he not only knew that he was being acted upon by a somewhat, but knew that he knew that he knew, and to agree on what that external Reality should be conceived to be.

All through this history two things have been working out: psychic factor has been coming to itself in its conscious activities and man has been approaching nearer and nearer to the external Universe, the mists and flying vapors more and more giving way to light in which Reality may be known. Yet "very much land remains to be conquered."

The relation of the conscious phase of the self to the subconscious, then, is that of realizing goal and control. We are here to unfold by knowing Reality. This means reaction to Reality as it surely is, and this in turn means control of the knowing activities.

Outcomes of Subconscious Activities.

We may therefore refer to three practical outcomes of the subconscious activities.

1. The first outcome is the building, and maintaining of the body and its functions. The body is in fact built and maintained, as a whole, and is composed of material and functions. The question arises: By what power are these processes conducted? Some of the foremost biologists are reaching the conclusion that the processes represent more than mere mechanical operations. One learned German professor writes two bulky volumes to show that the physical body represents what he calls the supervision or work of "entelechy" (*ens,* and *telos,* "end in itself"). But no phase of conscious mind is ever aware of the processes or of an *"end in itself"* in the pre-natal history and subsequent development of the body. The operations, here, then, are of the sub-mental or subconscious phase.

Disease and Death.

When these physiological processes "go wrong," we have disease and death. Disease is an evidence that the basis of life, protoplasm, has "gone mad." Disease is the result of the subconscious activities so far "gone wrong," that normal physiological processes are disturbed. The *entelechy* of a body is a government of all its processes for physical completeness. Now when we regard person as a system, and the body as a part of that system, or a systematic phase thereof, we wish to know how the system can "go wrong." For the moment we may regard the body as a self-closed system—a complete system having all

necessary parts and composed of all necessary activities. The only openness of this system is toward food, for elimination of waste, and as subject to injury by external force. If life is an activity of some sort, or a complex of activities, once beginning, it will continue forever, provided it meets with no accident, is always able to secure its necessary "nourishment," and can always eliminate its waste material. Except in these three points, a living body is a closed system of activities. But a perfectly closed system of activities can not conceivably "go wrong," unless it is assailed from without. Such a system might conceivably run down if its nature permitted the dissipation of its energy,—whatever that would mean,—provided the force could get out,— in which case the system would *not* be closed. If we think of the matter in terms of science, we must remember that science does not know what force and energy are, and that "dissipation" can mean nothing more than passing of force from one form of its manifestation to another. A self-closed mechanical system "containing" enough force to "make it go," would always "contain" that "amount of force," and would always "go" in some fashion. The transformation of energy could not "fall" to a universal state of inactivity, because no force has passed out of the system, all energy remains within it, and a system of anything which is totally inert is inconceivable.

The cessation of all activity in a system means the cessation of its being, since finite being *is* activity. If, then, a system does "run down" this is because it is not self-closed: in that case force may enter to modify its activities, and force may escape, which escape, surely will modify its activities. If the physical Universe is all there is, it is self-closed. It is all

the *physical* Universe there is. Nevertheless, we are told that its force is dissipating.

But force is a physical agency, manifesting through physical media. No matter how attenuated the media may be, they are, as physical, organized. They are a part of the physical Universe. The force can not, therefore, escape from the physical Universe. Since force is "dissipating" from form to form, and since no force can escape or enter from without, if the physical Universe is really "running down,"—that is, changing in form,—another Universe is at the same time unfolding.

Is the history of physics eternal? The notion that another Universe always precedes any given Universe gives us no resting-ground. We must seek a different explanation.

A self-closed physical system, having enough force to go at all, can not destroy itself by "running down," for the "running down" is just as truly a "running up." But systems do "die"—cease to exist as *systems*. The conclusion is that they are not self-closed, but that they are subject to the incoming and the escape of force. But the force must pass from the system and enter from external sources. The physical Universe is all the physical Universe there is: how can physical force pass from it? To whence? How can physical force enter it—from where? If then, we can not rest content with an eternal cycle of Universes, there must have been a first. But the first Universe was a system of physical force. If there was no *physical* source of force, the origin must be sought in the Infinite Reality. The origin of "physical force" in the first physical Universe was not physical; it must have been Reality. The supposed first Uni-

verse was a manifest of Infinite and Eternal Reality, and was that Reality, and was, therefore, as Reality a phase of a closed system.

But it is impossible to conceive of the Infinite Reality as manifesting any existence which is fundamentally different from its own nature. That Universe was the present in the sense of oneness and continuance with Reality. The Universe we know is such a manifest, acting upon us in such a way as to induce within us the ideas, matter, force, Nature.

That Universe, since it exists wholly in the Infinite Reality, will continue so long as the Infinite Reality thus manifests itself. When it ceases, the result will not occur because of "dissipation of force," or some provision in the system for its own destruction, by its own activities, but will occur solely because the Reality ceases to manifest this particular kind of Universe—that is, a physical.

These far-wandering reflections have a bearing on the subconscious self in its relation with the body. The whole self is also a manifest of the Infinite Reality, with will-power centering the psychic factor and making the system a person. The phases thereof are the subconscious and the conscious systems of activities. A further phase is the body. The three phases are always in a state of interaction. In this interaction we have the so-called two kinds of force, physical and psychic. We have seen that the physical is merely a phase of Reality and man then becomes the organized psychic factor. But the physical aspect of the Infinite Reality operates in accordance with the laws inherent in its nature.

These laws are the laws of that kind of physical

force called life. The body is not a closed system; force passes from and into it. In its normal state it is a balance of the incoming and out going force. If, now, it becomes abnormal, this is because the balance is disturbed. If the body dies, this is because the forces entering are unable to maintain physical or functional equilibrium. If that is the case, it might seem that a provision has been made in the body system that such a state should infallibly come about, sooner or later, in the body's career. The universal experience is that such a state does actually come about. All physical bodies die. The conclusion which seems perfectly legitimate holds that disease and death are inherently natural in physical life.

But this concluson fails to reckon with evolution. Evolution tends, through all its mutations, to arrive at stable systems developed to the highest possible point. So far as form is concerned, this truth appears in the human body and the human psychic. In the body evolution has done its best so far as concerned physical form—except for the interference of human factor. In the human psychic factor evolution has done its best so far as concerned the subconscious and conscious systems—except for the interference of human will. The fact of progress thus far in these respects suggests the conclusion that both bodily and psychic systems would have reached greater perfection had human intelligence been always perfectly in accord with the laws of the Seen and Unseen Universe. It is fact that both body and mind improve as intelligence and right living advance. A reasonable logic concludes that man's practical attitude toward body and mind may so improve that at last he may come into perfect harmony with the Universe. In that case the balance

of physical force would remain forever, and disease and death would vanish.

Then, also, the adjustment of intelligence to Reality would be perfect in itself, and man would be ignorant, not in the sense of believing error, but in the sense of proceeding forever into an inexhaustible Universe of Infinite Reality. This dual state would be immortality.

The purpose of this rather long discussion is practical. It suggests that the subconscious self may be educated to build body ideally and maintain its functions in normal healthy ways. In other words, we conclude that the individual may now largely, and ultimately entirely, control for good all the various complex activities which constitute the physical phase of himself. This end may be sought through right living, of course, harmony with Nature's laws, but also through a process technically called "suggestion," and given to the subconscious phase of the self in various ways, and the maintenance in the conscious phase; also that the suggestions may come to be maintained in the subconscious of certain essential activities, such as demand, confidence, courage, cheerfulness and general idealism of moods and thought.

Our general conclusion here is borne out by many authorities from one or two of which significant excerpts may be taken.

The basis of all life, protoplasm, is living matter, and exhibits intelligence. When organized in the cell, out of which all animal tissue is formed, the evidence indicates that the intelligence is individualized— belongs to the cell itself. Thereafter, in the work of organizing a body, the psychic factor appears all along. This work of organization is continuous—the body is

maintained. Our conclusion, supported by some of the foremost biologists, finds that the physical organism can only be understood by reference to the psychic factor.

"From the same moment matter, life, and mind are never for an instant separated, their union constituting the essential work of our present existence." Again, "one cannot forbear assuming in the vital process of each individual organism, an idea which continually supports and renews the organism." Carpenter goes further still. "The convertibility of physical forces and correlation of these with the vital and the intricacy of that nexus between mental and bodily activity which cannot be analyzed, all leads upwards towards one and the same conclusion—*the source of all power is mind.*"

"It would appear thus we cannot define where psychic action begins, for, however far we travel down in the scale of life, psychic action is seen."

"There is not a single living being which, whether it knows it or not, does not, in so far as it lives and moves and keeps up its being, exhibits the fundamental quality of reason."

"There is not a single mental quality which man possesses, even to his moral feeling, that we do not find the germ in more or less full display in animals. Memory, attention, apprehension, foresight of ends, courage, anger, distress, envy, revenge and love of kind."

The intelligence thus indicated obtains in the human body, and, since we can not be conscious of those activities which build and conserve the body, they must be referred to the subconscious phase of the self.

"The circulation does not go round as most text-

books would lead us to believe, as the result merely of the action of a system of elastic tubes, connected with a self-acting force pump. It is such views as these that degrade physiology and obscure the marvels of the body. The circulation never flows for two minutes in the same manner. In an instant, miles of capillaries are closed or opened up according to the ever-varying body needs, of which, consciously, we are entirely unaware."

"The whole reproductive system is obviously under the sway and guidance of more than blind material forces. In short, when thoroughly analyzed, the action and regulation of no system of the body can be satisfactorily explained, without postulating an unconscious mental element; which *does,* if allowed, satisfactorily explain all the phenomena."

"In the muscular system nearly all contractions are involuntary. Even in voluntary (so-called) muscles, the most we can do is to will results. We do not will the contractions that carry out these results."

The origin of life on the globe is, of course, unknown to us; and how matter, that which *seems* to be so essentially different from mind or psychic factor, could first evolve the latter, is a further problem not yet solved. Nevertheless, since psychic factor is a real existence, it must have been in matter a possibility of physical evolution, and if we define matter as a manifest of Reality, we may say that the original matter contained within itself the possibility of individualizing in organized form. Such individualizing can mean no other than establishing a center of activities in the way of appropriation of further Reality, assimilation, and the building of organs appropriate

according to the nature of the individual and in response to the action of environment.

All along in this process of evolution, and because of it, psychic factor must be conceived as acting, first more or less at random, but secondly in ways more and more established because adapted to the maintenance of the individual life. In part such established activities may be conceived as resulting in the body, but also in part must they be regarded as building the mind. Prior to the development of conscious mind as we know it, such activities must be of the nature to which we refer when we speak of the subconscious. In the line of mental history, the subconscious precedes the conscious. The conscious activities are therefore outcomes of the subconscious. This is the second outcome noted. If the subconscious activities of psychic factor have produced the conscious, the individual history may repeat the larger history of psychic development. There are reasons for thinking that this is the case. The infant, of course, starts in life with the advantage of capacity resulting from the larger history, yet psychic factor in its individualized form (the infant) seems to unfold into conscious activities, devoloping from random and merely responsive reactions to established, directive and conscious activities, meaning by conscious the "I-sense" and a condition represented by our phrase "I know that I know."

This general process means that the human infant begins with no *conscious* use of memory, sensation, perception, imagination, thought, will. It is conscious of sensations and it remembers in instinctive ways, and it has a will of its own, but it is not conscious that it engages any of these activities. It is under the control of subconscious activities. Yet it

early develops the activities which belong properly to conscious mind and since we can not regard these as additions to its personality, but must hold them to be developments, and since developments must refer not to "latencies" and "potencies," but actual facts, we conclude that the conscious mind in man as a concrete fact is a final result of individual subconscious activities. Individual man does begin in the cell. The cell, then, contains psychic factor capable of developing the regularly established activities called subconscious and, through these activities, those of the conscious mind.

A second outcome of the subconscious activities is the development and maintenance of conscious mind. We have already suggested a theory for the processes leading to these results. If the activities of subconscious mind have developed and established conscious activities, such a relation exists between the two phases that they may be made mentally to assist one another. The two phases are always in interaction. The question arising then is, what shall be the character of this interaction? Or, how shall either be used for the good of the other, and so, of the person? The answer, of course, is that harmony should obtain between subconscious and conscious mind, and that Will shall secure and employ this harmony in the interest of bodily health and the completest personal career.

This answer—or the ends sought—involves a reference of all conscious mental activities to the subconscious system for right development and use, and a control of the subconscious phase, so far as possible, for the improvement of the latter and the best development and use of the conscious mind. The effort is to be mental, but the final goal sought is always the

completest development and use of the conscious activities.

The third outcome is so closely related to the second that no further suggestion of practical use of the "faculties" is needed at this point.

The fourth outcome concerns ethics and religion, and must, of course, be practically determined by advancing our thought of the self from organization for knowing to organization for ethical completeness or religious at-oneness with the Infinite.

This discussion now brings us to more specific discoveries of the results achieved by subconscious activities. This field is broad but marvelously confused. We know not any complete classification of such results in literature, if indeed a complete system were possible. We must therefore content ourselves with gleanings from various sources.

The Subconscious and Mental "Faculties."

We must remember that when we speak of sensation, perception, conception, judgment, inference, memory, imagination, will, we are merely employing words which have come to represent various classes of regularly established ways the self has of acting in knowing, that is, relating to intelligence. If we think of psychic factor as acting in certain ways in response to external stimuli, we may class all such as "sensation." Then, you see, what we mean by "sensation" is a certain group of activities which may be random enough as individuals, but which have come to develop organs according to the nature of the external stimuli, and thus have come to be established activities in *connection* with those organs. Reaction to light develops the eye, and, in the use of eyes,

comes to be established as sight. Reaction to atmospheric waves develops the hearing organ, and the use of the organ establishes the sensation of hearing. Thus also with touch, taste, smell. "Sensation" is a *word* representing certain activities. The early individual and animal history of this complex process began with psychic factor in what we now call the subconscious activities. Such sensation-activities in man have developed into the conscious with the addition, "I know that I know."

But even in man the first elements of sensation-activities belong to the subconscious phase of mind, and oftentimes the entire sensation is subconscious, inducing the higher consciousness only later, and perhaps not at all.

So, also, "perception" is simply a word standing in our thought for a group of activities which at first must have been imperfect and random, but which have come to be regular and established in the sense that they constitute an exhaustive group that can not be enlarged by any further activity of the same kind.

Perception is associated with sensation. In perception there is not only knowing of action upon an organ, but knowing something external acting thereon. This is the simplest phase of perception. But even as such the activity began in the subconscious phases of mind, was there established, and only became a phase of conscious mind as such subconscious action was so elaborated and made distinct and individual that it ultimated in the "I-sense" and the *certifying* activity, "I know that I know that I know."

So, also with memory. "Memory" is, again, a word that symbolizes a certain kind of mental activity. To remember is mentally to act. But the par-

ticular activity is a repetition of previous activity. Between the two activities there must be similarity and difference. If the two activities be totally different, the last can not be memory at all, of course. If the two acts are absolutely alike, only one thing can make it possible that the last shall be memory—an intervening activity or a series of activities *not* absolutely like the two. If a series of total activities in mind could all be absolutely alike, none of them could be memory, but the now-sense would obtain in all. When an activity is followed by other activities differing in character and repeated with more or less difference and similarity, the repetition constitutes the beginning of memory. The first phase of such an incident is subconscious, and if the repetition influences the organism, the factor, memory, has so far advanced. When the repetition comes habitually to influence the organism, there have occurred the first stages of "experience." There is a knowing of a repeated psychic activity as repeated, a recognized repetition though not necessarily awareness of repetition as repetition. Otherwise the organism would not be influenced as in the supposition. And when the repetition is recognized *as* repetition, conscious memory has arrived. But this final result is only possible when the "I-sense" has sufficiently appeared to claim the first activity and the last. That claim constitutes *recognition* of repetition as such. Psychic factor does remember in the sense of recognizing repeated activities within the organism on all phases lower than man. This latter phase of memory belongs to the subconscious realm. When "I-sense" arises, there goes with recognition of (remembered) repeated activity recognition of the repetition. At that instant

conscious memory is born, for then person knows that it knows that it knows.

The "I-sense" must also have its origin below ordinary consciousness. Any activity of psychic factor in a system is, of course, system-activity. The activity really belongs to the system because system puts forth the activity. Psychic factor is said to be restless, and truly, because, wherever we find it, it is a system of coming and going activities. There is, then, always this fact in any activity—"belonging to the organism." The organ acts because it is restless, but it is restless also because it is always acted upon by environment. Any activity therefore is an expression of the system's restlessness (active nature) and a reaction to environment of the *whole system.* But any given activity influences the whole system. The system as a whole reacts to any of its own activities. There is thus psychic co-operation among the psychic activities of the system. Finally, when activities are repeated, all that we have just said holds good, but the organism learns to *recognize* the repeated act. There must here, then, be a kind of knowing—a relating to the intelligence involved. This means that the system controls a given activity—in a sense, owns it. Where psychic experience has risen to a certain level, that fact of ownership of control, develops the *idea* (a mere feeling at first) of ownership. Eventually the idea gets a name "mine." The correlate of the idea of "mine" is I, which arises in consciousness, or becomes a conscious activity, when the various activities of the system (self) have become more or less discriminated, and recognition of repetition of activity becomes associated in thought with such discriminated activity. The name "I" is merely a symbol

for the self underlying the whole system regarded as the owner or controller of the various activities. All these processes represent the subconscious phase of our history, from *amoeba* to man inclusive, until the psychic factor acquires the ability to make itself a *subject* of activity—that is, attention.

Attention means a direction of power to any given thing —idea—object—process—event—activity. There is activity of some sort toward the system—organism—mind. There is also reaction of the system—organism—mind—toward the activity. This reaction holds so long as it does hold But a tendency may arise in some way to hold the reaction steady. Thus will arise the effort to hold the reaction steady when the interest or welfare of the system seems to require. All this may go on without consciousness either of the processes or of the effort. When the impulse occurs to control any variety of such reaction, psychic factor discovers the *fact* of attention as such. Attention thus becomes conscious in the sense, not of self-awareness of attention, but in the sense that it may know that it knows in the act. When the act of attention is accompanied by self-awareness of the act, attention becomes conscious in the highest reflective sense.

Thus in general with all the established ways the self-system has of acting in its mental nature. The principle had in mind throughout the above illustrations holds good all the way down the scale of animal life, from man to the lowest organism. *"There is one thing that his* (its) *environment can not determine.* This one thing is the power of the organism to react and adjust to the world." The climax is reached in the conscious mind because that

mind consists of *regularly established general activities,* so that the native restlessness of the system, because it has exhausted the possible types of reaction, can no longer, as before, institute new types, but can only institute new uses of the established types.

This fact gives to the conscious mind all the power of variation in the use of its typical activities which it needs, and assures it, in relation to the subconscious and the objective worlds, the stability necessary to a true development. Of course, however, when we say that all the possible ways of mental activity have been exhausted in the types,—sensation, perception, memory, will, etc.,—we speak only with general assurance so far as the present world-life is concerned, and not of some other different world-life which may unfold.

A third outcome of the subconscious activities is seen in certain psychic phenomena, such as hypnosis, the real facts in spiritualism, clairvoyance, clairaudience, telepathy and the like. These activities are only practical when they are controlled by conscious mind and used for actual good—not summoned or permitted to reveal themselves for the gratification of idle curiosity. So far, however, as subconscious activities, more or less of the variety here indicated, but also more or less of a normal or common type occur naturally and assist conscious mind in the interest of individual welfare, they are to be regarded as practical and of value. A large part of our mental life and "contents" is due to the normal working of the subconscious self. Authorities indicate the following results of subconscious action:

"The unconscious mind is the secret source of apperception, the fundamental source of all mental

operation, the unconscious motive power in all actions, the basis of all mind action, the immediate cause of all voluntary action, the vast reserve behind the scenes, the *agent* that accomplishes all mental work, the uniting agent in all separate acts of consciousness, the basis on which the conscious always depends, the ceaseless spring of conscious activity, the elaborator and arranger of all data and facts, the source of happy hits, of rare achievements, of inventions, of our most brilliant and impressive acts, the source of genius, instinct, tact, love of the beautiful, invention, ethics, the basis of all character and conduct, the most important part of mental action, the essential process on which thinking depends, the deep basis of all mental functions, and the seat of inspiration, of conscience, and of the Divine life."

"We believe that we have hereby completely proved that the assumption of unconscious logical processes is not merely competent to explain the results of the processes of perception, but that it, in fact, also correctly declares the real nature of these processes, although the processes themselves are not accessible to immediate observation."

"Our mind is so happily designed that it prepares for us the most important foundations of cognition, whilst we have not the slightest apprehension of the *modus operandi.* This unconscious soul, like a benevolent stranger, works and makes provision for our benefit, pouring only the mature fruits into our laps."

"Influence (conscious) is entirely the result of unconscious knowledge." "Intimations reach our consciousness from unconsciousness, that the mind is ready to work, is fresh, is full of ideas."

"A close attention to our internal operations, along with induction, gives us this result, that we even exercise ratiocination of which we have no consciousness, and generally it furnishes us with this marvellous law, that every operation whatsoever of our minds is unknown to itself until a second operation reveals it to us."

"All percepts are practical judgments, and are . . intuitive judgments. . . . The mental processes involved constitute what is called practical reason. Its most striking form is seen in those inventions which are so often made by artisans. There is no explicit thinking out of matters by, say, a bricklayer; but a kind of almost instinctive realizing that such materials will lead to given practical results. The individual himself regards the whole matter as one of doing and not of thinking."

"The unconscious motive power in all actions is to seek pleasure and avoid pain."

"Hence the mental process must be wholly dependent for its origin to subsistence on an actuating substratum of unconscious force."

"Our different ideas are stepping-stones; how we get from one to another we do not know; something carries us. We (our conscious selves) do not take the step. The creating and informing spirit, which is *within* us and not *of* us, is recognized everywhere in real life. It comes to us as a voice that will be heard; it tells us what we must believe; it frames our sentences and we wonder at this visitor who chooses our brain as his dwelling-place."

"What Schopenhauer calls 'unconscious rumination' regularly happens to me when I have read a

work which presents new points of view essentially opposed to my previous opinions. . . . After days, weeks, or months we find, to our great astonishment, that the old opinions we had held up to that moment have been entirely rearranged, and that new ones have already become lodged there."

"Sir W. R. Hamilton discovered quaternions on 15th October, 1843. On that day he was walking from his observatory at Dublin, with Lady Hamilton, when, on reaching the bridge, he 'felt the galvanic circle of thought close,' and the sparks that fell from it were the fundamental relations between i, j, k, just as he used them ever afterwards."

"The powers of the unconscious mind are seen in a remarkable way in insanity. The sane man is one in whom the conscious mind—the middle part of the spectrum—rules. In an unsound mind the supra- or sub-conscious steps in, and, overpowering the conscious mind, produces ecstatic vision and phantasms, or coarse and sensual conduct."

"It is the unconscious element inborn in the nature of the individual that constitutes the basis of character and conduct."

"It may now be affirmed that the most important part of mental action, the essential process on which thinking depends, is unconscious mental activity."

The literature of incidents illustrating the practical outcomes of subconscious mental action is, indeed, very great, and is becoming more and more extensive as intelligent research continues. The conclusion is forced upon us, in fact, that were our mental life confined to conscious activities and their direct results

alone, we should indeed be paupers. A single factor in that life—the flow of thought or the chain of sensations and feelings and ideas in which all individuals are so rich—would be reduced to the meagerest showing. The truth is that mental wealth and power are largely measured, not by the conscious, but by the subconscious intensity and co-operation of the subconscious phases of the human mind. The great master achievements in art, science, philosophy, government, invention, industrialism, religion, all call for reference to the "great within" of the mind of man.

In the world of healing the powers of the subconscious self are coming more and more to recognition and respect. The subconscious would seem to be responsible, secondarily, under suggestion from wrong conscious living, for disease and the continuance of mal-adjusted conditions. But no curative power has been discovered that is the equal of the subconscious self. These propositions hold good of both body and mind. The conscious life may disorganize the subconscious, thus inducing ill health and mental sickness. On the other hand, if a cure is effected either in body or mind, the active and successful agent is the subconscious psychic factor. Thus, the subconscious may be so trained as to develop in the body disease—repelling *tonus,* and in the conscious mind the spirit and mood of courage, confidence, energy, will and practical wisdom. Thus we have a further practical outcome of the activities indicated.

And a final outcome appears in the relation of the whole personality to the universal activities which constitute the Universe itself and to the Infinite Reality. The chapter will close with some practical suggestions.

Control of the Subconscious Life.

The subconscious phase of the self is not infallible or limitless in its capacities. It is limited in capacity because it is finite in nature, and it is not infallible beyond the degree of any finite system of activities. We may say that the laws of Nature are "infallible," in that we believe they will always work true: In that sense the subconscious activities are infallible *within* themselves, however untrue, false or harmful the results may prove to be. But these activities are limited by their nature and end, and fallible in the sense that their *outcome* may be false.

In hypnosis we have a true working of subconscious activities, but they may induce the body to act falsely and the mind to think error.

The subconscious activities can not control themselves. They simply continue to go on as they "happen." The happening is controlled, but by their nature in Reality and by the conscious mind. Any system of activities is controlled by its nature—the ways it has of being and doing. No system of activities can control itself unless a control-factor exists within the system. Nature is merely controlled by her "laws," her constitution. Man is a similar system controlled by his constitution, but the constitution also carries a control-factor existing for the development and use of that constitution. The higher control of the subconscious activities is given in conscious mind. Conscious mind is a system which in turn is controlled by its nature,—the laws of it,—but a *part* of its nature is a factor added for the control of the whole in the interest of personal development. That factor is the conscious Will.

The subconscious activities also involve will—since they are activities. But the subconscious will-factor inheres in the activities, that is to say, *is* because they *are*—and has but one service, to obey that conscious mind which they have evolved as their highest expression and *for* their control in the interest of the individual good. The will in the one case is just ability to act, and appears therefore in each subconscious activity. The will in the other case is ability to act in a chosen way.

The primal activities are reactions to some stimuli which surely will induce the given result. The choice of activity seen in conscious mind is *permission that a given idea shall continue in and dominate thinking and acting.* The will is never anything more than activity of some sort, and in its highest form activity meaning a given idea permitted to continue, with the necessary implication of other ideas and acts prohibited. This is all the will (and freedom) I can discover, but this is enough for the whole of human life.

It is in this permission of ideas or thoughts occurring among the mass of countless ideas forever emerging in consciousness—it is this permission which controls the conscious mind and the person, and, by suggestion, either specific or of the general life, controls the subconscious activities so far as they can be controlled by will.

In view of the considerations here presented, you are invited, in the interest of practical, beneficial results to be confidently expected, to observe the following series of suggestions for training and use of the subconscious activities.

FIRST SERIES OF SUGGESTIONS: RELATING TO PHYSICAL HEALTH.

1. *Obedience to Nature's Laws.* The "laws of health" are more or less scientific conclusions raised on observation of physical conduct conducive either to health or to disease. When health obtains, that conduct is in harmony with nature; when disease obtains, it is out of harmony therewith. The real laws of health are ways the body ought to have of being and doing. This "ought" is given by those subjective activities which build and maintain the body and its functions. Thus we see that the true laws of health are the regularly established normal ways that subconscious self-system has of acting. But the subconscious is always influenced by the conscious system. The subconscious can be trained more or less as you will. If your conscious life disregards the laws of normal subconscious activities, you train the latter to go wrong. When the subconscious system "goes wrong," its normal tendencies are confused and its activities then proceed in all sorts of abnormal directions. In the female body cavity, outside the womb, cells have been known to develop and produce teeth, hair and other forms: protoplasm has here "gone mad." So, also, with white blood corpuscles which envelop and digest poisonous substances in the blood, thus "killing" them and protecting the body: they sometimes proceed to "devour" all the red corpuscles and death ensues. These incidents illustrate the fact that subconscious activities may be diverted from normal tendencies and so work out remotest and wildest results. The outcome of disobedience to law, then, is not alone some general predictable result, but all sorts

of indirect and grotesque results which react on the body in multiplied ways.

The normal subconscious activities have established types of structure and function, and obedience to the laws of health harmonizes the conscious with the subconscious life. Such life not only gives the subconscious no mal-suggestions; it encourages the subconscious and so tends to strengthen both activities and their normal tendencies. What the laws of health really are must be learned, of course, by the individual, and that question does not properly come before us in this book, but most of us know these laws in a general way, and even the intention of obedience, if practically carried out so far as we happen to know, reacts beneficially on the subconscious activities. As to our ignorance, it is encouraging that Nature—the subconscious activities—possess the power of "righting things" to a degree, of opposing successfully tendencies which the conscious life suggests, of "healing" on their own account in many instances. Otherwise, so ignorant and wilful has been man since he developed true conscious powers, the race must long since have vanished from the earth. Nevertheless, progress has been restored, and individuals fall ill and die for no other reason than ignorant and wilful violation of the laws of physical health. The invitation to obedience to those laws, you see, has thus a complex but promising significance.

But obedience to the laws of health involves the subconscious mental life no less than purely physical conduct. Indeed, it is probably true that disease and death, as they occur at least, are due vastly more to man's thinking—the conscious activities—than to bodily activity. The mind's influence on the body is

now known to be immense. This is because of the fact that the relation between the conscious and subconscious is absolutely intimate, and the influence, therefore, of the one upon the other is tremendous. The subconscious activities have created the conscious, and so must always act upon the latter—incessantly and intensely. But the subconscious not only *supports* the conscious in the above sense; it is acted upon by the conscious, and its particular variation of its established activities is thus determined by the conscious life, just as the variations of the conscious activities are determined by the practical will. To illustrate: A plant of wood-working machinery may get its power from the tides of the sea. Always the tide is moving the water-wheel, let us say. Always the machinery is what it is, and has its regular ways of acting. Yet even so, the varying activities of the products are determined by the owners will, by the workmen's wills. The latter may abuse the machinery, and then it will act abnormally. They may understand the machinery and then it will act normally. But the regular established ways of activity—wheels turning, cogs gearing, pulleys running, planer-beds moving, saws revolving, blades shaving, chisels cutting, etc., etc.,—will be given variations by the workmen, even to going wrong, even to going altogether wrong. The illustration suggests variation of established activities. Left to themselves the subconscious activities will vary only as restlessness of psychic factor works to develop new activities —or as environment works to the same end or to destroy. Otherwise only the conscious life governs such variation. The normal types of our human conscious activities, therefore, will continue unless en-

vironment or the conscious life interferes. Man has shown his power largely to conquer environment. He yet fails to show his power to control the conscious life perfectly for self-interest. Hence the need of intelligent effort to encourage and strengthen all normal human subconscious activities. These ends can be accomplished by "suggestion," first by the suggestion of right conscious living in general, and secondly by suggestions of a specific nature having the end in view.

2. *Suggestions in the Interest of Normal Subconsciousness.* Our influence over the subconscious activities seems to spring from three general factors—emotions, ideas, degrees of action. The subconscious is normally of an "agreeable" character emotionally. Life is in itself a joy to itself. Life's normal ideas are suitable to the organism's welfare. Instincts are self-preservative. Life's action is normally measured by demand. Energy is conservative—does no more work than conditions require. Subconscious activities must remain true to type so long as the conscious emotions are "agreeable," the conscious ideas are self preservative, the degree of action is conservative. The conscious life, therefore, injuriously influences the subconscious through non-agreeable emotions, "evil" ideas, and excess in action. These factors should be eliminated by will and long-continued effort.

"Evil" emotions are fear-feelings, worry, discouragement, depression, self-depreciation, foreboding, anger, hate, jealousy, envy, dislike as a luxury, hostility, lust, etc., through a long list. The method of elimination consists in instantly repressing the impulses to emotions of this character, continued until

the habit of repression is established. The process removes suggestion of "evil" from the sphere of the influence of conscious over subconscious activities.

"Evil" ideas are all those which the individual believes to be injurious or non-beneficial or immoral or ought so to believe on reflection. Among such ideas may be mentioned as illustrations: "I am of no account;" "I am weak;" "I am defeated;" "I can not succeed;" "I am wicked;" ideas of personal defects; ideas of past mistakes and failures; ideas of future sickness, disaster, failures; ideas suggestive of injurious or immoral acts; and so on through another long list. Our method consists in repressing such ideas, as in the case of emotion previously indicated.

The following, among the most recent things in science, is remarkably pertinent at this point.

"With the possible exception of those in the period of happy childhood," says Dr. E. D. Forrest, "every one is at times a victim of worry. In fact, the average individual thinks of and accepts worry much as he thinks of and accepts disagreeable weather conditions—as one of the bitter things of life which must be taken with the sweet." Most people do accept worry, but that they *must* do so is not evident. As we here proceed we shall see that this is true.

"Through the congoined efforts of psychologists and physiologists we are just beginning to reach the true physical basis of this important subject." "The key-note of worry is beyond doubt a disturbance of the mind." "The fact can not be too strongly emphasized that the primary mental condition is one of over-activity along lines of fixed ideas." Various physical manifestations or symptoms outcome the mental disturbances. Let us now seek for the causes of those

manifestations. In each of us, at a given time, there is a limited amount of energy stored up in the cells of the brain, "and it has been shown that a liberation of nervous energy, whether in response to a psychic or sensory stimulus, results in a physiological degeneration of the * * cells. A prolonged discharge of nervous energy diminishes by so much the amount left in the brain-cells." "The phenomenon occurs in the state of worry." "Through mental overactivity * * discharges of nervous energy to all parts of the body take place through the cerebro-spinal axis and the sympathetic system." Such long-continued discharges result in some degree of "body-tension." Normally, this is offset by sleep and rest. If worry is excessive and continuous, the result is likely to be, for the above reasons, a "wearing-out" of the voluntary nervous system—and a possible break-down. Now, observe:

"The sympathetic system * * seems to be susceptible to a much slighter degree of stimulation than are the nerves of the cerebro-spinal axis." In worry, the sympathetic system, since the voluntary system now tends to loss of nervous energy, "tries" to assist the latter system.

Observe, again, there are certain (ductless) glands which secrete chemical outputs serving various purposes in the body. "Internal secretions are substances produced by gland-cells from raw material furnished by the blood, which are afterward passed back to the blood * to assist in the general nutrition of the economy; or to serve some more specific purposes of equal importance to the organism." "The best known (internal secretions) and probably the most important ones, are produced in the liver, pancreas, thyroid,

adrenal, pituatary body, and, probably the ovary, testis, thymos, kidney, and spleen. From the stand-point of their importance to worry, those (secretions) derived from the pancreas, pituatary body, thyroid, and adrenal glands, seem to occupy first place."

In a normal state of health, these secretions occur in given proportions, but worry, long-continued, tends to induce abnormal quantities of these secretions, with the result that various diseases ensue—such as diabetes, undue arterial blood-pressure, goiter, rapid loss of weight, Bright's disease.

It seems thus evident: That worry, which is simply an idea or group of ideas,—activities non-material in nature and having origin in the frontal portion of the brain,—that worry is a psychic cause for various physiological states in the body;

That long-continued worry is a habit of the conscious mind;

That this habit suggests a corresponding habit in the subconscious self;

That the subconscious self, since it oversees the internal operations of the body, is by worry *taught* to excite the sympathetic nervous system to assist the overworked voluntary system, and that this abnormal stimulation induces abnormal deposits of various internal secretions, these in turn as a result, playing havoc with the entire body.

"Evil" degrees of action, either of thought or conduct, may be referred to as excessive. The excess is determined by history or by individual experience. The notion of excess means "too much" of a thing which in itself is harmless or right. So, body may run to excess of food, sensation, rest, recreation, work. So, mind may run to excess of emotion, thought, will-

action, and, we may remark, of variety in the sense of confusion, sensitiveness to excitement, thinking too intently or so-called thinking without control; and will may run to excess in lack of purpose and mere volitional restlessness. In the author's book, "Power For Success," will be found a carefully prepared list of feelings, emotions and passions, and so, of ideas, which are more or less injurious or are normal and permissable. The method of eliminating such excesses consists in willed control and practice until a habit of moderation and poise is established.

And always, in these repressions, it is well to carry in mind a thought somewhat like this: "I repress this (emotion)—(idea)—(excess)—in my conscious life for the sake of and in my subconscious personality."

But this method of repression is almost wholly negative. You are therefore invited to supplement such efforts by trying to habituate in mind emotions, ideas and degrees of action of an opposite character. The method in general will now be indicated.

Emotions of a kind beneficial to the subconscious system are those which are agreeable to the normal conscious self. Such emotions are, for example, cheerfulness, hopefulness, buoyancy, confidence, courage, good-will, demand—feeling for values of all sorts —"saturated" with assurance, etc. The method of securing such emotions simply consists in incessantly trying to have them. You try to have them by imitating the appropriate feeling. In time the emotions will become habitual—"second nature."

Ideas which are beneficial to subconsciousness are those which are agreeable to normal consciousness and make for personal development and welfare.

By so much as we cultivate agreeable ideas shall agreeable emotions appear and remain. This fact gives us a method for assisting in the development of beneficial emotions, which consists in habitually thinking the appropriate idea. Thus, we shall now think, that is, mentally say—"I am happy—just happiness itself;" "I am hopeful—I know things will come out right;" "I am elate, buoyant—just exalted in feeling;" "I am confident of myself—I am simply sure to win out;" "I love all life;" "I am sure the values I need will come my way." And so on. In this method we affirm as our own these desirabilities, and thus suggest the same feelings and ideas to the subconscious self, and, doing so, suggest to that self to be alert for the values which the ideas represent.

Ideas that make for personal development and welfare may be classed under three heads: ideas of the Good, ideas of the True, ideas of the Beautiful. The Good means What is best for man and world in man. The Beautiful means What adorns Nature, the body, the mind, the character, human works and instruments. The True means What is right to itself (for example: a true watch, action, thought, process, law) and consistent with our knowledge and nature. Good things (and their ideas) beautiful things (and their ideas) true things (and their ideas) make always for welfare and development. Our method here consists in training the conscious mind always to seek and entertain ideas of the nature indicated, in other words, mentally to live and have our being in the "world" of such thoughts. Such living trains the subconscious activities both for physical and mental betterment. All these suggestions relate to physical health.

Second Series of Suggestions: Relating to Mental Health.

Mental health involves three factors, Integrity or Wholeness, General feeling of Well-being, and certain Attitudes of the Mental Personality. We discuss these factors in the order given.

1. *Mental Integrity or Wholeness* is complete possession and use of the normal activities of mind. We remember that mind is constituted by certain activities in knowing. The general type of such activities is established in human nature. The type is given by all the normal mental activities any human puts forth. The idea of the type is suggested by combining all such normal activities at their known or conceived best in one notion of mind. The normal individual always represents the type in a broad way —is possessed of all the mental "faculties" known, but it is probable that no individual represents the ideal of any one "faculty," and certain that none represents the ideal of the combination. Nevertheless, this perfect ideal is to be our standard if we are to have any ideal at all. Realization will always fall short of the ideal. How much it will fall short depends in part on the degree of perfection in the ideal which we seek. So, our ideal is the best conceivable human mind.

But the individual as he is will always exhibit a variation of general human nature. In him humanity is individualized, and his mental activities are more or less determined variations from the abstract human ideal by that very fact. Such variations do not necessarily exhibit defects—they may fall within the range of legitimate individual mind, Yet the

variations may be defects so far as the individual is concerned. Thus we see that mental integrity may mean wholeness with reference to the general human ideal. Imbecility and insanity are cases of failure in such respect. And integrity may mean wholeness with reference to individual constitution. Mental inactivity (seen in lack of concentration and sustained reason) and certain mental inabilities, such as the inability to remember in visual images, to create imagined beauty, to will in certain ways, are examples of want of wholeness in this respect.

Thus we have less than mental integrity in two senses: with reference to the ideal humanity and with reference to individual possibility. If we try to conceive this first ideal as something we shall ever strive after, we shall surely influence the subconscious activities in the direction indicated. Evidently, if one incessantly affirms: "I surely crave to become ideal human mentality," the mental life must in time rise to a higher level, for the subconscious will thus be inspired and by so much will it beneficially inspire the conscious mental life.

Nevertheless, certain mental defects which are really constitutional, as the inability to remember visually, or to clearly imagine natural beautiful things, or to achieve much in mathematics, and so on, must remain more or less unimproved so far as an individual's present career is concerned. Some such defects may be only apparently constitutional. It is common experience to discover talents undreamed of emerging under stress of necessity or favorable conditions. To such possibilities the conceiving and striving after ideals can not fail to react beneficially.

The third ideal relates to the individual unknown

(more or less) to himself and to faculties which he may improve and defects which he may remedy. This is the ideal which more particularly now concerns us —the ideal of mental integrity possible to you.

In order to enlist the subconscious activities (and the conscious as well, of course) you are invited as follows:

(a) To become acquainted with your own mental faculties;

(b) To discover your mental "strong points;"

(c) To discover your mental defects;

(d) To forever magnify your strong points, highly value them, make the most of them;

(e) To cease thinking about your mental defects *as* defects, to cease accepting them as inevitable, to think always of them as surely to be greatly improved; in these ways you prepare the subconscious activities to assist in the next step;

(f) To incessantly try by conscious practice to cure such defects; thus you inform your subconscious self that you, "mean business," are really in earnest.

(g) To resolve and re-resolve never to become discouraged, to persevere forever in this effort to realize your personal mental ideal. It will greatly assist if you make something like the following a general pervading thought of your mind: "My mental faculties (taking each faculty in turn), sensations, perceptions, concepts, thought, judgments, reasoning, memory, imagination, are acute, accurate, full, strong, and under control;" or "I am power to perceive, to think, to remember, to imagine, etc." And always should the thought be centered in quiet assertion of strong and symmetrical will. By such method you infallibly

train your subconscious self to the service of ideal mentality.

The "faculties" which we have enumerated fall under the class of regulated mental action. That is to say, the activities carry consciousness, and so are subject more or less, in continuance and direction, to the control of the will. Nevertheless, the "faculties" represent activities which are always emerging in consciousness, and in this sense can not be controlled by will. What is called "the stream of consciousness" can not be directly stopped by voluntary command, though it may be "slowed down" and quickened by will-action. We may thus speak of unregulated mental activities in two senses, first something is always doing, emerging in consciousness when there is *any* consciousness, whether we will or no. Secondly, some things frequently emerge which we have not sought and do not want. Ideal mentality always "desires" that the mental activities should continue, richly and fully; also that *kinds* of activities shall occur when we want them, and that the kinds shall be *what* we want them to be.

The method for securing full and rich mentality consists of engaging the conscious powers fully and in great variety and as correctly as possible. This is the direct method. That method will act indirectly by influencing the subconscious activity to respond to inspiration, reacting on the conscious mind. There is always a reason for inspiration: a man is inspired by the effect of his conscious upon his subconscious activities. No one is ever inspired on a subject in which he takes no active thought-interest. The fire of the gods is not fed with clay. Ideal mental control is secured by interest, attention and concentration and

general life-conduct. The way to get interest is to cultivate it by working into a subject, or to seek it through interest already possessed, or to "make believe" until reality appears. To a certain extent interest will affect the subconscious self and through that control the items in the "stream of consciousness." But not altogether, for irrelevant and undesirable activities even now come into the "stream." Concentration, which is more or less prolonged attention, is now required. Utter concentration for long is impossible, or it induces a "spell" which is a sort of stand-still. Concentration—the long continuance of a given specimen of a given kind of mental activity, is undesirable. The power desired is ability to hold some idea in mind so completely as to induce systematic thoughts about it. Mind wandering is unregulated mental activity, and even here some of our best results emerge if only the character of the "flowing" mental activities is generally determined by some long-run purpose. Concentration regulates the ideas that come to us from the subconscious because the idea or thought or object in which we are interested and which is kept in mind induces thoughts related to it. How does the idea held call up the ideas related? Concentration gives the subconscious mind a cue as to what we want, and the thinking is really done before we consciously get it, and this "doing before" is true of our apperceptions, our concepts, our fundamental judgments and inferences, or our remembering, imagining, our instinctive resolutions and our human and individual intuitions. But the great law is this: these mental processes are first worked out below or before conscious activities because the subconscious was the primary origin of

them. Control of conscious mental processes as they flow on and on is thus brought about by conscious effort to train the conscious activities, but the final result is achieved only as the subconscious are thus influenced and react back on the conscious. Interest, attention, concentration, purpose, will, are thus our direct means for training the subconscious to manifest in ideal conscious mentality. To this may be added the reiterated thought: "I control and idealize my whole mental life."

"A close attention to our internal operations, along with inductions, gives us this result, that we even exercise ratiocination of which we have no consciousness, and generally it furnishes us with this marvelous law, *that every operation whatsoever of our minds is unknown to itself until a second operation reveals it to us.*"

"That the soul may act without being conscious of what it does and that *these unconscious acts affect those acts of which it is conscious has already been established.*"

"There are thoughts that never emerge into consciousness, which yet make their influence felt among the perceptive mental currents, just as the unseen planets sway the movements of the known ones."

In the physical world there are innumerable movements that take place anterior to or below those which we perceive by sense-operations. The ether reveals in light, magnetism, electricity, radio-activities, etc., but, on either end of the spectrum, we have evidence of movements which lie beyond our direct ken. So, we may compare the world of conscious activities to the world of detectible physical movements, and the subconscious world to that vast realm

in which invisible etheric vibrations occur. Objective Nature is produced thereby, and so we say that the conscious mind is a creation of the unconscious, and this not merely in a historic sense, but from moment to moment in the individual.

If so, sensations may be produced by subconscious activities. Imaginary feelings are none the less real. Yet, since bodily functions are carried on by subconscious direction such real feelings are not induced by direct action of conscious idea; they are subconscious creations. In this event the subconscious may dispel such feelings, not the conscious, though the latter may make the proper suggestion.

Third Series of Suggestions: Relating to Power and Symmetry of Will.

Remembering that we are here dealing with subconscious activities operating on the conscious, we merely consider at this point brief methods for improving the will through suggestions given the subconscious self. In the last analysis, what we mean by will seems to be the prevalence of some particular idea. Psychic factor, without this something "feeling" in lower organisms, which in man has developed into *idea* could not act at all. When the "feeling" or idea becomes strong enough to counterbalance all opposing ideas, action occurs inevitably. Our freedom does not consist in ability to act contrary to such idea, but means that we can permit an *idea,* "best idea for this moment" or for life or "for self-interest" to have its way. Its way is "action accordingly." That is to say, we indirectly govern general conduct by directly permitting or inhibiting a given idea. We can never permit or inhibit such idea without first

having the idea "permit" or the idea "inhibit." Ideas constantly emerge in consciousness from the subconscious. We are incessantly engaged in consciously governing general or specific conduct, but the process is by indirection through the subconscious, for all ideas come therefrom *including* the ideas "permit" and "inhibit." Even in the subconscious field, we must say, the ideas "permit," "inhibit" appear of themselves. Hence the fact of various activities—ideas itself suggests—possibly of permitting one to have its way or of refusing that permission. This possibility is itself *idea.* It is not caused by anything. It inheres in any variety of ideas of possible action. The will therefore consists in this possibility among various ideas that one of them may rule. That possibility itself may become an idea. As idea it precedes the definite idea "permit this idea to rule" or the idea, "inhibit this idea." The Will is idea "possibility that this or that other idea shall rule" giving place to this or that idea. Immediately appropriate mental or physical action takes place.

This rather subtle analysis must necessarily refer to subconscious activity. We are, indeed, sometimes conscious of the exact process indicated, but that fact merely outlines a continuous vast and complex identical process going on in the subconscious self. You see, then, that the education of the will should be taken in hand by conscious effort seeking to furnish the subconscious self with proper suggestions. Practical considerations for conscious training of will are deferred to the chapter on that power, and what follows will merely indicate the principles of subconscious improvement of will.

Since idea always precedes will-action, it is im-

portant that the "stream of consciousness" should represent subconscious activities in the good, the true and the beautiful. Only ideas of these classes can make for human betterment. Ideas of all other classes are necessarily injurious. You are therefore invited to resolve from henceforth to cultivate such ideas as are good, true, beautiful, and to eschew all others. In other words, you are invited to make the one idea of "ideal living" the ever-present, deeply operative motor of your career. The possibilities are now before you: "permit such idea" or "inhibit such idea." You are invited to "permit." But this permission requires some *effort,* "permission to hold on and on" is you see, not so easy. That effort is to be secured by permitting the *idea* of effort to run with the idea, "ideal life." Such last permission is secured by inhibiting contrary ideas. Then from the idea "effort for the ideal" will infallibly follow appropriate mental and physical action. You can do no more and no more need to be done. The process can not possibly fail to develop right and strong will in the subconscious which *must* emerge in the conscious.

A strong will means a strong prevailing purpose. This purpose is a product of interest. Our activities are determined by our interests. One general interest has been indicated in the ideal life. A further subsidiary interest is seen in some goal which the individual seeks during the years or the life. If the will is to be "right," working for individual welfare, the ideal-life idea must always hold with the idea of his temporary or permanent goal. Such a goal may be practical good of some kind; it is reached by practical activities. The practical *idea* governs conscious activities, of course, but it comes in time to dominate

the subconscious. Hence, the values of having some long-run idea in life—business, art, scholarship, religion, etc. Were results to depend on our conscious efforts to attain a goal, they would be poor indeed. It is in the subconscious self that the greatest results are wrought out. It is hence there that all contrary ideas are inhibited—or should be. It is there that will is strengthened by domination of the main idea, or that the main idea becomes more insistent, which *means* development of will. If, then, the will is to grow, some great life-idea must grow. Conceiving life as divided into departments by its purposes or interests, our formula for will is this. Any department *idea* is department will. But the will *is any* dominating idea, and so we say: The idea centering your purpose any where constitutes your will manifested there. Our invitation, then, urges the cultivation of definite practical purpose centering all the practical life, since growth of the corresponding idea will insure—really mean—a corresponding growth of will. Symmetry of will is determined in its nature by the idea centering an organism. Symmetry of animal-will signifies animal integrity: of some *kind* of animal the integrity of the individual. Nature's wills all mean self-preservation. The will in any case is "feeling" or "idea" prevailing for the individual's welfare. This idea is complex, consisting of a certain system of "ideas" or "feelings" revealed in specific and organic activities. All this holds true of animal man, and obtain in the mental person. He is a system of activities—thus, a system of feelings or ideas established in harmony with the individual mental integrity. The feelings and ideas referred to as constituting will for activities making to natural integrity are all subcon-

scious factors originally and their conscious correspondents are merely secondary repetitions of the same. The subconscious, working truly, is symmetrical will because its *ideas* compose a symmetry finally manifest in the whole personality. If we desire symmetrical as well as strong wills, therefore, we must seek it in permitting the idea of symmetry to govern all actions, that is, in permitting governing ideas only that make for the good of each phase of our living. If you will try to think of all phases of human nature necessary to one ideal specimen individual, the result will be a symmetrical system of governing ideas. This result will reveal unity in variety. *That* is symmetry. In order to symmetry of will therefore, we must will in all ways essential to individual completeness, that is, act in such ways, that is hold to all the corresponding ideas. Of course we can do this only in a very general way, so far as consciousness is concerned. The greater part of the work must be handed over to the subconscious activities. How to accomplish such "handing over" is now the question. First, the subconscious may be engaged for symmetrical will by constantly and persistently conceiving (a) what we mean by symmetry (as above), which yields a complex idea, "symmetry." Secondly by conceiving (b) any mental power or faculty in ideal completeness as a goal to be held in view by the subconscious self and assiduously sought by conscious effort,—say sense power, ideal memory, ideal perception, ideal imagination, ideal reasoning, etc. Thirdly, by conceiving (c) any variety of will-action (volition) in ideal completeness as a goal to be held in view by the subconscious self and assiduously sought by conscious effort,—say, ideal decision-power, ideal persistence-power, ideal

self-reliance, ideal courage, ideal confidence, ideal energy, ideal self-control, etc. In the chapter on the will the ideal of the symmetrical will is more specifically outlined. We are concerned here merely with methods for reaching the goal through subconscious activities, and we see that this method, since the will is really an idea in dynamic action in psychic person, consists in forming the complex idea of symmetry, made up of the elements a, b, c, above suggested put together, forming these ideas and in detail forming the whole symmetry idea for the details—first in the conscious thought for the subconscious to the end that the subconscious may finally get such ideas. It is as if you were making detail patterns of ideal will action and putting them together in one whole for some unseen workmen—down in the basement. But, finally, now, you are to give this workman orders to proceed to the building of such symmetrical will according to the details and the whole. You give the order by intensely desiring and thinking and expecting such details and the whole. Your workman will obey if he finds you are dead in earnest.

Fifth Series of Suggestions: Relating to the Cure of Various Ills.

The idea that the subconscious activities build and maintain the body harmonizes with the belief that plays an immense part in the origin and the cure of disease. How can atoms, molecules and organs go wrong, apart from the psychic factor? What is there in inert matter that can become diseased? Living matter manifests disease, but it is, then, the life-factor which "goes wrong" and exhibits "wrongness" through atoms, molecules, organs. Indeed, only

organized matter is capable of the condition: atoms and molecules never become "sick." It is here indicated not that all diseases in any individual experience are due to his own mental action, but all diseases to which humanity is subject *must* be due to the psychic factor of the race becoming disorganized. In this sense disease may arise from external conditions, but only when psychic factor has become affected. The mental factor is certainly a constant contributing cause in organic disease some where in its course, and often all through—

It should be evident, then, that the real cure of disease, behind mechanical appliances, drugs and hygiene, must be the living *something,* the co-operative condition involved in living matter—the subconscious activities—which causes cure of disease.

This restorative activity may be involved, especially specifically and emphatically, by inducing certain emotions, moods and ideas in the conscious mind. It is native *in* the organism, but may be "swamped," 'so to speak' by various conditions both physical and mental. Such physical and mental conditions must be opposed by other conditions calling on the subconscious activities to return to normal. The "call" is made by appropriate physical conditions and by appropriate conscious mentality. Both phases of the "call" may operate by way of "suggestion," but it is the mental phase of the "call" which is usually involved in the now common word *suggestion.* Hygiene conditions may suggest, drugs may suggest, ideas may suggest. By *suggestions* we usually mean that which has some mental origin. This origin may be the self or some other person.

Suggestion is the "call" by conscious mind on

the subconscious activities to work out given desirable results both in body and mind. The suggestion may be formulated in words (ideas) or in external conditions. In all cases the subconscious must interpret the words or the conditions. This means, the conscious ideas and the external conditions must be worked over in the subconscious self into what may be called "subconscious correspondence." We *suggest* by indirection, not at first hand. It may seem strange that this should be so, and we may ask: why may we not directly suggest what we want to the subconscious mind? The fact is that our states, emotions and ideas are created by a similar process of indirection: that is, everything in mind is the result of a working over the material originally presented in a different form. The law that suggestion works by indirection means, then, that the subconscious works over into its own terms conscious mental activities and external conditions.

In the common language of the subject, suggestion is given specific meaning by any given object sought. Thus we have hypnotic suggestion, therapeutic suggestion, auto-suggestion. Suggestion may proceed from self (auto) to self, or from self to others, or others to self. We are concerned here merely and briefly with auto-suggestion. The former varieties exhibit practical psychology, but must be referred to special works on their exposition.

First, then, as to regular regimes in auto-suggestion. The time selected for practice should offer freedom from interruption and conduce to quiet repose. The time should be adhered to, but the amount of time given to the work should not be excessive. Above all, the practical work should continue long enough to

secure desired results. Rome was neither built nor destroyed in a day. The suggestions should always be given *also* just prior to sleep.

It may be asked: Are not these methods more efficient (or only so) when conducted in a religious spirit, referring results to some religious cause? The answer is: Not unless the religious spirit and the idea of Deity are essential to the person making the suggestions. All right things are religious and Deity is in all Nature. But all cures of disease by mental process follow a universal law open to absolutely every human being irrespective of his religion or non-religion, precisely as truly as vision is open to all who have eyes and will use them. If religion is in this matter, it is not because the operation of law necessarily depends thereon, but only because the individual requires the religious assistance in order to use the law. Any means that invoke the law is by so much perfect.

Some persons are so constituted that their confidence must "go it blind." If they reason the matter out, it loses its efficiency. Some minds must have a Shibboleth, a system, a creed, a church, a secret something—in order to maintain belief in a remedy or process. Some minds must have a man-God, a mechanical drama, a factor which is supreme and the whole thing, a specializing Deity who favors you when you discover a given mystery and surrender to it. But law is law, universal, immutable, open to all who merely "gear in" with it, no matter how.

You are invited to remember that mental cure of physical disease and mental illness belongs to no person, sect, cult, science, philosophy, system, race or

age. It is of the Nature of Things and universal and the inalienable right of humanity.

Secondly, in relation to general or habitual attitudes and states of mind. The specific things suggested in regular regimes should become parts of the general mental activities and condition. What the self calls for in the above indicated practice, it should call for by assuming the attitudes of assertion, assumption and corresponding conduct. This means *that you assume as yours* what you desire, that you assert that it *is* yours, that *you act as though* it were yours now. In this way you make your whole mental and external life *suggestive* to the subconscious self.

Thirdly, as relating to the general moods of mind. The right moods are indicated when normal physical and mental health obtain, for life is a kind of joy, energy, buoyance, courage, confident, since life is self-conservative in harmony of functions, and this is reported in the feelings indicated.

You are therefore invited to dwell on these ideas and on those of such character only, trying to make them permanent in all your life.

But emphatically must it now be said that while the above paragraphs represent truth and practical values, the method of auto-suggestion should not signify what may be called a kind of practical bigotry which obstinately refuses any other method. The physician is a necessity of our ignorance. If he errs, that is human, if he is bigoted, that is his ignorance. In his average type, he certainly knows more about the nature of our troubles than we. He should be consulted when we are seriously ill. If he is wise he will rely on mental methods as emphatically as any can rely. Especially should he be called when children

are ill. To refuse babes *all* advantages is a monstrous crime and if the refusal is based in religion, then the refusal is a religious crime and the religion is a crime itself.

The goal of subconscious training is health, freedom, sanity, buoyant controlled and practical life. These things care nothing for the doctor's schools or the religionist's cult. Hence, the sick man, physical or mental, needs the physician *and* "mental treatment," and the physician needs the make-believe of drugs and so on *and all* methods for enlisting the subconscious powers of his patient—and almost no real *drugs* at all.

Fourthly—Ethical and Social life. The life that is social in the sense of involving all the qualities clustering around interest in human beings as human and in community relations and around the attitude of well-wishing, may be cultivated by training the subconscious activities in the directions indicated. The methods to be employed conform to the principles underlying methods in auto-suggestion for ills of body and mind. You can develop social interests and well-wishing activities by habitually insisting that you possess the qualities desired and acting accordingly. Illustrations may be given in such sentences as these: "I love all life"—"I concede to every soul perfect freedom"—"I enjoy people"—"I am a spirit of helpfulness"—"I wish for all, health, happiness and prosperity"—"I have faith in human Nature"—"I believe in the power of the average mind." The same formula applies to subconscious moral training. Here are thousands of words and ideas which may be reduced to these: the Golden Rule and practical reverence for That which hides from all, yet reveals all we see in the

beauty of the lily and the majesty of the word "ought." Auto-suggestion for the ethical life may be given in multitudes of ways, words, ideas, but character is *assured* to him who drives home to the subconscious self these two vast Laws of the Universe.

CHAPTER VII.

THE CONTINUOUS MENTAL LIFE.

IN the continuous mental life the Fundamental Reality, primarily manifesting in psychic factor, expresses, through that factor, its possibilities of knowing (or realized intelligence) through all sorts of specific activities.

These activities it finally organizes into systems —established groups of activities—having definite tendencies and functions with reference to personal life. Such groups are the so-called mental "faculties"—sensation, will, and so on. The groups are, in turn, organized into a complete system, the mind.

All activities in knowing are realities in the sense that they are actual; but it should be observed that they are actual because they are expressions of the Fundamental Reality, just as the laws of Nature are actual for that reason.

The "faculties" and the mind-system reveal Reality making into person and the personal life. It is here unfolding its possibilities of intelligence, and so going on toward the "one far-off, divine event" of complete Personal Expression.

Since, as we have seen, Reality can only manifest itself in instantaneous acts repeated in groups and series, every individual object of existence is such a series or group of series. What we call mind is of precisely this nature, and the mental life is a continu-

ous "history" of single acts of knowing organized into a system of systems of instantaneous activities.

The activities of the self in knowing form a continuous complex process during life. It is this fact that gives us our definition of mind and consciousness.

The word, "mental," issues from the Latin *mens*, "mind," and this from the Sanskrit, *ma*, "to think." The self thinks in mind, and, since we can not discover "that which thinks" otherwise than in the thinking acts, and since the acts constitute a system which abides during the individual life, we define "mind" *as the sum-total activities of the self in thinking* (primarily knowing) *occurring during life*, and consciousness *as the sum-total of those activities occurring in any present instant*.

We have seen that these activities are conscious and subconscious. Whether of one or the other phase of the self, such activities are, in their simplest form, knowing activities, but, in a more developed form, thinking activities. They therefore all signify a "referring to intelligence." They express intelligence, and so, a kind of knowing and thinking in the subconscious building and maintaining of the body and its functions, in various other subconscious activities, and in all the conscious life. Subconscious mental activities —thinking—reveal indirectly through results reporting in consciousness. Conscious thinking influences subconscious, more or less. Subconscious thinking may be indirectly controlled or modified by conscious thinking. Subconscious activity has developed the power of conscious thinking. Conscious thinking may be controlled or modified by subconscious activity.

Continuity of Mental Processes.

Taking the thought-processes in this general sense, we may state the fact of their continuousness in the following way:

Always some of the activities obtain;

Never do all possible activities occur at once;

Always some possible activities are absent;

Never are all activities absent.

Continuity of the personal life is thus assured. The fact that always some activities occur constitutes mental continuity. The activities coming every instant make up the "stream of consciousness." There is no real "flowing" of activity except in a figurative sense. Preferable to the "stream" illustration might be given that of an electric light field in which many lights are flashing and disappearing never all at once either flashing or fading, but always fading and flashing here and there.

It is impossible that all our mental activities should occur at once, in the nature of the case. Such a state, moreover, would be confusing. Were all mental activities to cease at once, on the other hand, not only would consciousness cease, but the person itself would vanish, since person is the activity-system in knowing. And this person could no more be revived, because that which has ceased to be is not revivable. If the activity-system were repeated, the result would be, not the prior person, but a new person.

The conditions of the continuous recurrence of the thinking activities, then, are—

A system of activities in which *some* action is always occurring;

A feeling (associated with *any* activity) of *"belonging-to-the-system;"*

And, in man, the perennial possibility of thinking "I" as putting forth the activities.

The continuous "stream" or "field" of the mental activities in person is, of course, too immense to be catalogued. This fact has co-operated with other facts in classification of human powers. If we can not enumerate all the activities that make up our mental life, perhaps we can make a list of all the ways of mentally acting that we know. Making the attempt, we find that man thinks—using the word "think" in its broadest sense—in the following ways:

Subconsciously, with reference to the conscious ways;

Consciously, in sensations, perceptions, conceptions, judgments, inferences, remembering, imagining, feeling, willing.

The complexity of the thinking process will now be indicated.

Complexity of the Thinking Process.

We consider first, then, thought as we find it in a self. Thinking means *having thoughts* and *controlling thoughts.* We create thoughts in the sense that we react in some interpreting way to external activities and that mental activities react to one another. But, while we are active in thinking, and not simply passive to external or internal activity, there seems to be no thinking which is not some sort of reaction. Control of thought or thinking is effected (a) *without any voluntary effort* and (b) *by conscious regulation.*

When we investigate thought regarded as a mean-

ing of mental activity, we discover that it presents itself in two phases, the meaning as within ourselves—personal thought—and the meaning as abstracted from our own or any other person's mental action, but as good for any human mind.

It thus appears that thought may be taken as, Individual, and Universal or General. Having made this analysis and comprehended the factors of thought in general, we find that the factors are true to our own personal thought. We can not understand the latter until we somewhat understand the former.

Nevertheless, we look to our own mind for the material, the particular details, by which we construct the elements and discover the laws which make up thought in general.

Thus we see that thought is not a thing in any external sense. So far as thought is immediate reaction to external action, it is perception, an idea in mind. But we perceive also other ideas not of external origin. If we have either kind of idea, we perceive it. In the former case the object of perception is supposed (except in bare sensation) to exist "out there." In the latter case, the object is felt to be within. The one including sensation is related to time and space, the other is not in space and is related in succession.

Always, every single instant of life, does some sort of sensation obtain, probably in the subconscious phase of the self during sleep and under anaesthetics. I do not find any proof that anaesthetics totally eliminate sensation; the evidence merely shows that in this condition sensations can not reveal themselves or can not be recalled.

During wakefulness, sensations incessantly occur, many occurring in subconsciousness only or barely

noted, but arising and fading or displaced without cessation. The eyes are unremittingly seeing; air waves break upon the ears endlessly, and when sounds of external origin arise, the breathing and circulation may report, or various nerve conditions induce, a "ringing" sensation. The sense of feeling seems never really at rest, being forever induced by objects handled, or walked upon, or by clothing worn. The sense of smell is not so active, but one may always feel—perhaps smell—the air passing through the nostrils. Similarly with sensations of taste: when not eating or drinking, the mouth has its own taste. The body also is always reporting itself in a general sense of well-being or of depression, in a feeling of organs and movements, in a sense of agreeableness or pain, energy or lassitude, in what may be called the sense of equilibrium and the sense of attitude or posture, and at intervals in a sense of muscular action.

More or less, with all these sensations arise perceptions. The sensations are clearly or directly referred to their stimuli, and the results are being combined with associations in apperceptions. We not only see, we consciously see things; we hear, and we hear sounds, noises, voices, music; we touch, and we apprehend the *this* and *that* so perceived; we smell and taste, and the sensations mean qualities and kinds of individuals, and particular objects; feel the body,—it is our body,—this or that movement, kind of general state, some one posture or other, some form of movement or other.

Meanwhile, in the inner recesses of mind, additional lights are flashing and disappearing. All sorts of percepts and abstract ideas come and go, go and come, without interruption, hour after hour. Every

object we have ever known or pictured is liable to appear in thought. Every idea, fancy, notion, judgment, in our experience seems ready to emerge out of nowhere into plain sight. Images innumerable appear and fade away. Individuals, general notions, classes, systems, laws, phenomena, atoms, multiple existences, and starry constellations, throng in and out of the wondrous stage; persons, friends, strangers, groups, crowds, races, events, dates, names, resemblances, differences, troop before us. Desires, feelings, emotions, moods, float up to the surface and vanish. Words, signs, symbols, occur and are erased. Motives, purposes, schemes, plans, resolutions, surrenders, appeal to interest and hold for a time, then are lost and perhaps forgotten.

The mind is more or less full of images all the time. In innumerable instances these are, unrecognized, seeming then to be a mere repetition of previous experiences without notation of signs, or unconscious combinations of elementary things. At times recognition occurs and the image, event or experience is remembered. So, memories, phantasies, fancies and imaginations have their part in the marvelous drama.

We educate the mind to regulate its processes more or less in an "automatic" way, so that we frequently find ourselves "making things over," "thinking matters out," seeking conclusions, building theories, trying to account for things, endeavoring to solve problems, lay plans, find ways and means—all this without deliberate intention. Thus, what may be called "involuntary thought regulation" finds a place in our mental life.

The illustrations here given merely indicate the restlessness and incessant play and tireless continuance

and wonderful complexity of the ordinary mental activities.

If you will let your mind run free and yet try to note what it is doing on the chance, so to speak, the fact here sought to be brought out will be surely noted. Our analysis is sufficient to uncover the inconceivable complexity of the ordinary every day mental processes.

The "Great Within" of any human being defies all comprehension. The capacity for such greatness of diversity in unity is the significant thing, and its surest meaning is the educability of the mind of man. Here we have the "machinery," here we have the "material," here we have the individual regulating laws, of human mentality. The individual bridges the chasm that separates him from the not-self Universe by the one activity, revealed in multiform ways, that is, *knowing,* and builds the things known through experience into—himself—his life—his Universe. Every soul is a God in its own world.

Educability of Mind.

Educability involves control of the mental activities. Such control is of a two-fold nature. In all human life there are two such controls. Every one of us constitutes a self-controlled system of psychic activities in the sense that we have arrived at the human stage of existence. The human person we define as a system of regularly established activities organized in harmony with the end, knowing. Our primary control of the mental life is constitutional. Our psychic activities have become specialized and differentiated into human mentality. And these regularly established ways of acting mentally in general, have been further

modified by ancestral histories, so that it is determined that we shall have sensations, and so on, of the human character, but also that our use thereof will be of some individualistic type. But all this control proceeds on its own account. Mental activities are thus regulated by our human and personal nature. So far, we are helpless; we can not help being human; we can not help being ourselves.

We know, however, that the very fact of such capacity for immensely complete mental activity, operating of itself to crowd the mind's stage incessantly and so variously, indicates higher ends than mere miscellaneous and hit-or-miss activity. The control *in* Nature prophesies and calls for control *by* the nature of person. There must be some capability here for better than a mere "gang" of mental activities.

The properties and personnel crowded onto the stage indicate the possibility of a controlled drama having sequence and working toward a definite finale. To his conclusion our study now leads us.

We proceed, then, to divide the sum-total of our mental processes into:

Involuntarily regulated mental activities;

Voluntarily regulated mental activities.

Involuntarily Regulated Mental Activities.

By involuntary regulation of mental activities is meant regulation conducted without conscious volition. The native restlessness of the self-system (the self) has established its own ways of acting so that these go on automatically, so to speak, *as* ways, sensations, perceptions, feeling, willing, etc. The ways of acting, *in* action, get their specific character from individuality, general or special state of the organism (the system)

and the action upon it of environment. In a very comprehensive sense, then, regulation of mental activities proceeds without conscious deliberation or control. The voluntary element of control is present, since intelligence is present, but that element obtains in the subconscious region. This regulation is a result of, we may say, *Nature,* the *individual* (the self-system), *as such,* the *state* of the *self* at any time, and *action of environment.* The *nature* of the self-system is determined in its regular *ways* of acting by the *human* heredity, the *individual* by the *ancestral modifying heredity,* the *state* of *the self by personal history,* and *action* of *environment* by the *state of the self* at any given moment.

These factors automatically regulate mental action. The burden of control is thus carried by the subconscious self or by regular operation of natural law, so giving the conscious self larger ease and freedom in accomplishing its work—deliberative regulation in us of the former factors for free personal life and growth.

Involuntary regulation of mental activities is necessarily very extensive in all our living. But such regulation is not the end—the ideal—of individual life, and it is no compliment to us that in so many cases and to so large a degree, that kind of regulation seems nearly the whole life. You are invited to expand your possibilities of mental action by deliberating and seizing a greater share of responsibility in the field of voluntary control of what you are and do. Thousands of humans are little more than bundles of reactions. The student of these pages should have something to say on that important matter.

Analysis of Involuntary Mental Regulation.

An analysis of involuntary mental regulation of mental activities brings to light some very practical suggestions. We proceed to such analysis in brief.

(1.) *Sensation.* The general activities of sensation are regulated as shown in the following scheme.

Vision, (organ-state), (brain-state), (mind-state).

Hearing, (organ-state), (brain-state), (mind-state).

Touch, (organ-state), (brain-state), (mind-state).

Smell, (organ-state), (brain-state), (mind-state).

Taste, (organ-state), (brain-state), (mind-state).

Sensations are what they are because sense-organs are what they are, the brain is more or less educated in recognition of sensations, and the mind is more or less educated in interpreting sensations, and is at any moment more or less capable of sensation-experiences. We may add to this statement reference to the general body-sense, the sense of energy, the muscular sense, and sensations of pleasure or pain. So far, as we have now gone, the factors of regulation are here Nature, individuality, present condition of the organism, and external action thereon. This conclusion suggests, wider and better education of brain and mind and greater control of the mind, either for or against nameable sensations, that is, putting alertness of mind into sensations desirable for richer mental life, or closing the mind against undesirable sensations for better and freer mental life.

(2.) *Perceptions.* The general activities of perception are regulated as shown in a scheme like this—action of environment, action of the self-external and internal:

Vision—objects (by organ-states, brain-states, interpreting intelligence).

Hearing—objects (by organ-states, brain-states, interpreting intelligence).

Touch—objects (by organ-states, brain-states, interpreting intelligence).

Smells—objects (by organ-states, brain-states, interpreting intelligence).

Tastes—objects (by organ-states, brain-states, interpreting intelligence).

Perceptions are what they are because sense-organs and brain and mental intelligence are what they are, and relations of intelligence through brain to organs have some given character, so that, interpretations of sensations raise given meanings and no others. If one who has never known a certain animal and never known yellow glass, were to view the animal through the yellow glass without being aware of the glass, he would infallibly insist that the animal is yellow. If the observer knows glass, and knows that he is looking through glass, he may still call the animal yellow, depending on the state of his intelligence. If he knows *yellow* glass, he will perhaps become suspicious. If his intelligence is finely educated and he knows all the facts in the case, he will correctly perceive the animal's form and attribute the color to the medium, and he will try to put the glass aside. Our sensations are always what they are and we always perceive what we perceive, but the correspondence of what we perceive to reality, and the meaning of perception—all these things depend on the state of intelligence so perceiving. Intelligence interprets sensation, and our percepts depend on the strength and education

of intelligence in general and the given state of that intelligence at any given time.

You are therefore invited to larger and more accurate education of your ability to perceive realities introduced to you through the various sensations. By so much as such education of intelligence goes on, by so much do two results obtain: Automatic regulation of mental activities, though remaining true to its nature, operates to give you a truer world of truer external realities; and so, the inner perception which proceeds concerning ideas and images not now induced by present objects, operates automatically to give you a truer world of truer inner reality.

(3.) *Conception.* We do not voluntarily (consciously) create the world within mind. This world—all its elements—come into consciousness by operation of the laws of the mental self-system. This is true of sensations, perceptions, concepts. Mind *has* sensations; the self-system automatically *forms* percepts under appropriate conditions. So, also, concepts are formed by the working of certain laws. When we have experience with individual things, states of things, actions, relations, birth is given (we conceive) to ideas that stand for *any* thing, *kind* of thing, *quality* (state of a thing interpreted), *any* action, any *kind* of action, *any* relation, any *kind* of relation. These ideas are concepts. The words "percept" and "concept" are allied to the Latin *capere* "to hold," "to contain." We have capacity when we are "able to hold." We *perceive*—hold a percept, an idea—so long as its inducement is present. We *conceive*—hold an idea which may *represent any such* idea, when the inducement is absent. We may recall the percept—say, a given tree; but we do not, in having a concept, call up in mind

any given percept. We have an idea standing for any percept of its kind—say, any sort of tree. Thus the mind *classifies,* by its own natural action, objects, states of objects, actions and relations.

But even in single sensations and perceptions, the mind, "of its own motion," does more than merely receive. A sensation is an elementary reaction of the self to external action upon it through the sense-organs. The reaction can never be anything to the mind beyond a state of sensibility, continuing for a period because the reaction goes on through the period. As the period is divisible, so is the reaction, which is then a series of actions. Each of these is just a present state of sensibility. Each action becomes nothing when it ceases. The next action is not the first and so on during the sensation. We have here mere states. If we are to have *sensation* in its proper meaning, the mind must give each and all the states that meaning. It must, then, generalize—not merely in order to *name* the sensation,—to know *what* the sensation is,—but to have a sensation. In other words, the mind passes upon continuing reactions of the sense-organs by holding together to itself in thought and thinking "sensation" as a fact, some *kind* of "sensation" as a fact. Elementary classification here takes place, and intelligence thinks *"sensation"*—the fact behind the world—vision, hearing, smell, taste, touch, etc.

Similarly with perceptions, objects, states of objects. Acts and relations exist and induce certain mental reactions which continue more or less, are simply repetitions of mental activities. These are not percepts. Percept is a product of mental activity holding them together and thinking—this object, quality, action, relation. We see that already the particular

has become a general. When I perceive a tree I perceive it *as tree;* it is not a mere *that* it is a "that" interpreted as *tree.* Of course, the name tree does not matter, for the thought process is the same what ever language is employed, and would be the same with a brand-new object waiting for a name. The mind would think the *something,* and, on viewing another similar something, would think the old something if the object were recognized.

Conceiving, then, is a way the mind has of acting because it notes similarities among objects, ideas, qualities, relations, etc. The mental self gets a "feeling" of sameness about the things perceived, *as* within or *as* without, and the idea, "same thing more or less," develops the general notion. It is said that we here *generalize*—note similarities and differences—and *abstract*—attend to the similar elements and ignore the differences. This is what we in time come to do, but when we have so done, the resulting concept, or general notion, is *not* a complex idea made up of all the similar elements. Very few of these elements seem to be present. What we really have is a symbol—idea *standing* for all the similars, and so standing for all the objects, qualities, ideas, and so on, which we feel sure would disclose all those similars. When I think, "man," in the usual rapid course of thought, I use a vague, symbolic idea to stand for all possible men. For myself, when I reflect, I can not think "man" without a feeling of some rag of representation or a rather complete image of an individual man. We may use the general notion of color, or sound, or smell, or taste, as thought commonly goes, and have merely an idea which seems thus not to be anything in particular save a symbol necessary in thought. When we attend to

general notions of these varieties, we get some particular perception. At this time, such perception is construed or taken to represent everything in the class—as a concept.

In many cases, attention to the general notion can not even give rise to such particular or percept. Such ideas as time, space, liberty, and the like involve rather some associational ideas, as, "days," "work," "things out there," "native land,"—a dissolving mix of confused images. At times the general notion or concept is at first a mere symbol, all sorts of things seeming to lurk in the background, ready to appear and give the notion, *some content.*

It is evident, then, that the concept is always *abstract*—a thing *in* mind taken as a more or less complete symbol for everything in a class. Of course, the concept may be of the order derived from sense-perception, or it may be of the order derived merely from mental activities. In this sense general notions are "abstract" and "concrete." The concrete concept deals with existing being, the abstract concept treats its objects as though they existed. *Plant* is a concrete concept. *Quality* is an abstract concept—in this sense. But both ideas are mental symbols, and in that sense equally abstract.

Concepts or general notions are capable of analysis as complex, or not so capable, as simple. This is true when attention has gotten the concept distinctly before the mind. It is probable that, in many cases, the general notion,—the symbol,—idea,—as instantly used in ordinary thinking, is much more "simple" than its analysis would indicate. Dwelling on a given subject, I think "man," and pass instantly on in the process. The concept here may be as simple or nearly so as

that of *white;* it is just a symbol when I begin to think the meaning of "man," I proceed to put into the symbol all sorts of things and make it complex. Illustrations of simple and complex concepts or notions may be seen in *light,* bare *sensation, green, cause* and *man, animal, Universe.* We must not forget that when we call forth a mental activity for examination, it is very likely quite different from its unwitting self native to thought's jungle. It is perfectly sure that the concept in the witness-box is not exactly what it is on the streets.

Concepts are further considered with reference to their *content* and their *extent.* We speak of their *meaning* and their *application.* "Man" means living, intelligent animal, and so on; this meaning applies to all men. Now, the idea "man"—on analysis—involves *living,* i. e., he belongs to the class, *"all living* things." But man—any man—is *animal*: belongs to a class of living things. "Living thing" is a concept covering animals and plants—two concepts. Man—any man—is *intelligent,* and, in the highest degree, as compared with some other living animals—man *reasons.* Thus we proceed to *define* the concept, "man," and the process results in *classification* of concepts. The examples indicate the *content* of concept. All along, however, the *extent* of concept has appeared. We might begin with *being,* covering or extending to all existences, proceed to *living* and *not-living,* in which cases extent has its first limitations—things that live —things that do not live—and continue with *animals* and *plants,* again limiting the concept to all objects to which its meanings apply—all animals—all plants—and still further discover that animals reveal *differing groups* of similarities and differences, physical or

"mental," so that "man" *means* certain groups common to him and thus extends to all animals revealing such groups, finally resting with reason as the highest phase of intelligence. Concepts thus vary in content and extent. The greater the extent, the less the content. As we extend the application of concept we decrease in content. Being covers all existences, but the concept, "being," has next to no distinctive meaning, because about all its meanings have been dropped in getting the notion. In my own mind it is nothing but a symbol. When we put definite meaning into it, we classify it below itself. The *content* of concept varies inversely with *extent.* As we proceed to get the content, we define the notion, and as we proceed to discover its extent, we divide notions. *Definition* and *division* proceed by *incidental* classification and result in *unified* classification. Definition proceeds downward, so to speak, and classification proceeds from any starting point either upward or downward. In defining we *add to* the meaning, in classifying we *reduce* the meaning in order to rise to higher classes, and *increase* meaning in order to *descend* to lower particular classes or particular individuals. We define man as a being, living, animal, intelligent, etc. We class man by dropping various elements in intelligent living until we say he is *being,* or by adding meaning to being, living, intelligent, until we say a *reasoning* being.

The word "meaning" here used answers these questions about a sensation, a percept, a concept—any activity or idea in mind: What does it signify? What is its value? What is its relation of intelligence? Answers to these questions, when fixed and expressed in ideation, are meanings to mind, and, when first expressed in symbols standing for ideation, are words.

In a sense words are arbitrary signs, since the same ideas are differently expressed and fixed in different languages. Yet, whatever the language, a word signifies fixation of meaning, awareness of value, relating to intelligence in and for intelligence. The idea is part of intelligence. The first form of the idea is self-expression of intelligence in intelligence. The word, when used within, in order to express the within idea is, therefore, as native to the self as the wordless mental activity would be. In this sense language is natural in the first intention. Words become artificial when they are built by carpentry for the sake of complex thinking, and in trying to penetrate mental contents and analyze the factors. So, the full-fledged "concept" of the psychologist, made to carry what it seldom naturally does carry, is an artificial creation of the "court room."

Our conclusion is two-fold. In the first place, the things produced under scrutiny of exact investigation of mind are not, in their completeness, the things that actually obtain in everyday life. Nevertheless, the same things, in vaguer and simpler form, do obtain in every normal human life. It is because the elements are all present and active that we are enabled to think at all. The activities are pretty much as outlined in the science, but were all the processes which are said to take place to occur consciously, mentality would be too cumbersome to carry on, and life would scarcely be worth living.

This conclusion will be apparent when we mine out of the mental world certain great principles without which human training would be impossible, which every human being necessarily employs in the thought-life, but which few use with much consciousness of the

fact or with even superficial understanding. This fact is a wonder. Our thought-processes depend for their very existence upon principles about which most of us know nothing whatever. The whole mind of any individual is so much greater than the conscious mind that if he possessed only the latter he would be no mind at all. Thus do we recede into that Infinite Reality which our finiteness contradicts in us yet imperatively demands. Thus do I often wonder whether it is I who think, or some unseen spirit speaking through me, or the whole human race or the Infinite. When I "plunge below" I seem to be an amanuensis for some other being, and it is only when I seek to direct my mental life that I discover limitations and so confess, "I am just myself." It is in "the plunge" that genius loses itself and therefrom babbles great truth, song, poetry, discovers, moulds and builds, as though the human thinker were a child permitted to play with suns and infinities. Yet "the plunge" is for all, and to a degree all take to the mother sea out of which they were spawned. Every man is a human mind. In each of us work automatically the great principles which enable us to deal out peanuts or grow a soul wrestling with the Universe.

Fundamentals of Thought.

These considerations bring before us the questions: How does the mind thus automatically regulate so large a part of its own activities? and, What are the principles or methods involved? This quest has a phase which defies answer. How a given cause gets itself into the effect, how a force does things, how being exists, how motion moves, how mind thinks at all, in any way, are questions beyond solution.

The last question involves the impossible. In order to know *how* we think, we must pass behind consciousness. Consciousness is any mental activity *in* knowing. To get behind knowing is to take consciousness back of itself. To tell *how* we think, is to think back of thinking. We must be content, then, with the principles or methods involved in thinking, leaving the *how* of any method or principle as impossible if not senseless. We seek merely to uncover a little the involuntary or automatic regulation of our common activities. That regulation occurs because of and in harmony with certain principles or laws which govern the mental life *in toto*. These principles or laws are immanent in mind itself.

The principles themselves may be enumerated as follows: Time, number, space, motion, quantity, being, quality, identity, causality, necessity, possibility, purpose.

Such are the fundamentals of thought. That events take place in time and space, that thought is compelled to think time and space, that existence is manifold, that things change position, that existence is a whole and parts, quantity, that thought involves and deals with being, that being has quality, is identical, calls for cause, and that certain conditions give rise to necessity or to possibility, and that some or all things reveal purpose,—that these principles are always at work in mental activities would seem entirely evident. What, now, is their bearing on our mental life?

The answer is, they determine the automatic regulation of mental activities. To ask *why,* is to ask why man is human or mind is mind? To ask *how,* is to introduce the following brief discussion.

Time. It is common error that time is a kind of

reality apart from mind. If so, what is its substance—spiritual or material? If spiritual and not material, a non-physical thing which can only be inferred from its activities, or can only consist of its activities, what are these activities? A thing which is not material and puts forth no spiritual activity, must be a nothing. If time is not a substance, it can only be an idea. Ideas exist only in mind. The time-idea is itself a mental activity constituted by the nature of mind because of other activities. We mentally act and continue to act in various ways. The continuing activities are activities of the self-system and claimed by that system, but are induced in part by external actions upon the system. The self, then, relates the external and inner actions to itself as abiding and in an order of sequence. The act of relating in sequence creates the idea of time. This analysis must be as true of Infinite Mind as of lesser mind. There is no time out of mind. In either case there is merely a time-idea springing from the relation of events to an order of sequence in a continuing self-knowing system. The system creates the idea. The processes indicated express the *nature* of mind. Thus mind always relates activities to its standardizing self and thinks the time idea into its own activities, conceiving these as successive and external events, as going on. The regulative feature in mental activities is the fact that they can not occur and be known as successive without reference to a knowing self, and that the self-system can not intelligently act successively without thinking succession in referring its successive activities to its continuing self. We may have a succession of ideas without having the idea of succession.

Space. All our mental activities occur in mind.

Mind is spaceless: it has no length, breadth or thickness. A mere action—say, alluding to an idea—or thinking the Infinite—requires no space. The world we know exists in its *known form—as* known—only in mind. Moreover, space does nothing and can do nothing, since it is not material, and since, if spiritual, it must reveal in some activity. The only conceivable thing space might do is to hold, to contain. But the objects said to be contained in space are known *to* mind only *in* mind. Space, then, is a *form* of mental action. This is as true of the All-Mind as of my mind. There are objects not myself which I interpret *in* my mind. My Universe is within my mind—spaceless. The Infinite's Universe exists within the Infinite's Mind—spaceless.

Identity. The idea of identity is the idea of being self and not being a not-self. This idea is applied in all sorts of ways to all sorts of ideas and to activities and to external objects. The idea arises in mind by a mental law, and the mental law governs the application of the idea. The working of the law makes mental experience possible, and so makes possible experience with an external world. The self identifies itself, and its continuing experience, and the world it deals with.

Number. The idea of number demands the idea of the unit. The idea of the unit issues from the idea of identity. An identity may be anything and a unit may be anything, but the unit must be an identity. The mind's own nature gives itself the unit idea—a thing—itself as conceived and no other. The number idea is the thing itself taken repeatedly, in a series, or together, in a group.

Quantity. Here, also, the idea, "thing"—itself and no other—establishes the unit. The unit is a mental

necessity, and number and quantity are applications of that idea in repetition or extension. The number-idea issues from the repeatability of the unit-idea. The quantity-idea issues from the extensibility of the identity-idea. In either case mind gets more of the same thing. Here the abiding self-system is essential to getting the ideas of repeated unit and more unit, otherwise there would be mere repetition of unit or extensions of unit with no binding together, and the repetition of identity-idea is necessary to the reference of the self-system to its own activities and of its own activities to the self-system.

Motion. The idea of motion is involved in the idea of change. Change or motion involve reference to some identity—of nature, action, position. That is to say, the idea of change is a relation of a difference in seeming identity to the real identity, and the attempt to establish such relation, because the identity can not co-exist with the difference, results in giving a new identity, and the idea of change simply covers the process by which a thing presents different phases of its own identity. Motion is said to be change in space, but such space is a form of our thought of material objects. Motion is change in position or change in the above sense as relating to ideas.

Being. It is the nature of mind to affirm that only the real is knowable, and, since mental activities are forms of knowing, their very existence asserts actual being of the self-system and of an external world. The fundamental assumption of consciousness is, "I myself am," and this involves the assumption, "a not-self is," otherwise thinking could not go on at all.

Quality. We only know being through its action, but the knowing of the action necessitates the idea of

being in action. Some forms of being's action induce *in mind* certain reactions which are interpretating ideas; the ideas, that is, attach meaning to some forms of being's action. These interpretations, these meanings, are qualities. Since we spatialize certain kinds of mental activities—knowing external things,—we spatialize some of the meanings given to their action upon us. These meanings are the so-called qualities of things. The things exist and act, are in certain states or conditions, and because we think the things in space-terms we think the states or acts of the things in space-terms, and say that our meanings (qualities) are in the things themselves. But a little examination of the matter shows that the meanings go with the knowing mental acts and are in mind *as* qualities. This is true of all sensations and perceptions. The eye does not see, the mind does. The burned finger does not suffer, the mind does. The sky is not blue, the "blue" is in the mind. Evidently quality is purely mental when its object or reality is purely mental.

Causality. The mind in all its activities asserts and in continuous activity maintains that every effect must have a cause. Yet, what it is to cause, defies discovery. We may say that the effect is merely the cause in another form, but what made the form different? We may say that cause and effect are mere successions, and that when we affirm that any effect is caused, we merely mean, that it was preceded. But why did not the preceding element in the series continue to be just itself? How did it get succeeded? And what does the succession mean? We may say a cause is that which determines a thing to be what it is, but the "what it is" inheres in the thing, or is the thing, and, if we mean by cause anything other than the fact

of the thing's being what it is, we have really said that a cause is that which causes. Finally, we say of any effect that it is caused by some mental action. The question how a mental action can do other than be itself is beyond us. Here we are compelled to yield the search: the law of causation can not be known, because the only true cause we can find is mind and Reality, and mind and Reality can not get behind themselves. The necessity of affirming a cause for an effect is the nature of mind. Satisfaction then ensues because mind is content in itself. Since an antecedent event or condition can do nothing other than be itself or cease, and since no factor in a complex of co-existences can do more than a factor in a sequence, the ultimate causal idea becomes the nature of Reality. When the self-system becomes able to claim its own activities, it is therefore able to think of them as caused, the idea of cause becomes possible, and thereafter mind places all existences either under the head of cause or the head of effect.

Necessity. We here merely indicate in mind that since the mind is what it is, its workings, as workings, are necessitated by its nature. This means, not that any given outcome of such workings is necessitated whether or no, but that mental operations proceed according to their laws and that the outcomes are determined because of such laws. If one decides to walk to his place of business through certain streets, or to think his way through a mathematical problem, the physical processes employed—acts in walking—are necessitated by laws, just as are the correct mental steps taken in solving the problem—provided, he *does* walk and think to the decided end. This suggests the only necessity involved—that laws when invoked work

in their own way alone. Of course the statement assumes that the supposed laws are real laws. A law is a way a thing has of being and doing, but our opinions as to what *are* laws is merely our opinion. Laws operate necessarily in a system—Nature, for example—so long as they belong to the system. Yet the system may not be necessitated. Conceivably Nature might be something other, since Reality may not exhaust in Nature, in which case the something other would have its own true laws, and the working of these laws would be a necessity in the system, when invoked, or in the way of their acting. Necessity in our thought-life means that thought must, as a fact, base itself on conditions that make it possible, or on the existence of a thinker, or on some diversified action upon thinking activities and power to react to such action; that some relation must exist between given thoughts or things and correct results of thinking, (for example, between a premise and a conclusion, or between an actor and his action), (in such cases we say, "it follows of necessity."); that any statement must be true the denial of which contradicts sure reason. So, also, if conditions are appropriate, the effects of external and internal action in a mental system are necessitated to be sensations, perceptions, etc.; and in the course of thinking the categories here given are necessitated by the nature of the thinker and the laws of thought.

Possibility. If, however, necessity reigned supreme in a mental system, not only would the general forms of thought be necessitated, but also every detail in thought-action. Thought itself would then become altogether automatic. In such a case, the idea, "I will—I can will," becomes a perfectly useless acci-

dent in the mechanical working of the system. We can find a place in a mechanical system for sensation (mere reaction), perception (mere reaction), remembering (mere succession), and so on, but we can not find a place for the activity "I can will." Even if we say this notion and the willing itself are mere necessitated reactions, the *thought,* "will" loses meaning and value and contradicts the reason for or in a mechanical sequence of reactions, just as would the notion "I am fated in every detail of life" contradict the conception of a thinker free to choose what he shall do with all the necessary laws of mind. Moreover it is impossible to maintain the notion of mental cultivation—human progress—on any basis of necessitated thinking. Why should necessitated activities of culture *be* necessitated? Struggle for development justifies in development, but necessitated development is a fake idea. *Hence, while mental activities proceed according to laws, it is a supreme law that the use of the activities may vary.* This fact gives the elements of possibility. In whatever direction we choose to think, on whatever subject we proceed to think,—and when thought just runs itself, as in mind-wandering,—we think with or in and according to the great established ways of mental activity, but always the possibility holds that we may think in some other direction, on some other subject, in a directed rather than a wandering manner. Otherwise all mentality would proceed under automatic regulation. Of voluntary regulation there would be none, and for mentality of any sort could be offered no reasonable justification.

Purpose. A mental system of activities which can never express in other than necessitated activity could get into existence only by accident or by pur-

pose. If by accident, its origin could not be necessitated, for a necessitated *given* accident is contradiction. Here appears purpose as fact to ally itself as idea with the human notion, "I can will." If the necessitated system gets into existence by purpose, we have only to ask, is the purpose satisfied with a system of activities in which purpose is no element—but all is necessitated? We may conceive Nature as such a system if we divorce the Universe from original purpose (opposite of accident), but the divorce becomes impossible when we remember that purpose means an end and therefore some control of the system. The workings of Nature are in themselves necessitated, but purpose-control means an end working out. The only assignable end for a Universe is the development of its highest existence. This highest existence is person. Person in Nature is due to accident or purpose. Person in Nature can not be necessitated accident, and must be purposed. A purposed necessitated personal life is contradiction because necessitated action can not develop completed personality, since this involves the *idea* of choice of means and ends, and a necessitated idea of choice is a fake idea.

It is necessary at this point, however, to indicate the fact that purpose is not necessarily a personal affair. Person is one of the higher manifestations of Reality, but, as we have seen in the first chapter of this book, Reality is itself not a person and is not personal. Reality provides for person as a manifestation of itself. Recalling our definition of Reality as That which is infinitely and eternally the same throughout and identical with itself, we see that this definition can not apply to person, and that, therefore, Reality can not be a person. Hence, purpose emerges, in its

ordinary sense, in person, and as person appears. But intelligence, the "chooser-between," is of the essence of Reality—otherwise it could never appear in person. This tendency of Reality to express itself intelligently, by "choosing-between" is totally mechanical (determined by all manifestations) until will, in person, finally emerges. We say that the Universe-system is not necessitated because Reality may conceivably manifest its own possibilities for any number of systems. Whatever system *is* manifested is an expression of a law—abiding intelligence, and no system is or can be primarily necessitated because Reality exhibits in all systems the *inherent tendency* of its *possible* intelligence.

We have introduced these principles that assist in governing the involuntary mental activities at the point where the discussion of *concepts* closed because the principles themselves, when reflection has discovered them, are as we may call them, the *Concepts* of *Concepts.*

We now continue our analysis and take up the *judgment* and the *inference* as involved in and involving the concept.

The Judgment. In the judgment we mentally affirm:

That a given thing is; or,

That a given thing is not; or,

That a given thing either is or is not.

The judgment proceeds to every single passing mental activity in mind—"is," "is not," "either is or is not." In this, every judgment, since it is a mental *fact,* is a true judgment.

The judgment also proceeds to external realities, and as to such, may be a false judgment though it is

a true fact, or may be a true judgment as well as a mental fact. The judgment, though a true fact, may proceed to other mental activities and be false or true as it accords with actuality. That is, we always affirm any mental activity to be, by its action, but we may affirm of another activity one thing or another, and of any external object one thing or another, but the truth or falsity of any such judgment depends on its conformity to actuality.

Reason. The elements of reasoning involve the judgment, conception and inference. These elements also involve one another. To form a concept one must judge: the individuals to be covered by the class—as, men by the idea, "Man." But this judgment is inferred from the facts which give rise to the concept. And to judge is to think the separate ideas as belonging together.

The judgment, therefore, is a kind of reasoning conducted by the nature of the mind itself. When the judgment is expressed in language, it is a proposition. The judgment, then, consists of a subject and a predicate. We think *about* a subject, and something *of* the subject. The something thought of the subject is the predicate. Except when proper names are subject and predicate, that is, individual, the predicate is always a concept, but the subject may be individual or concept. The judgment may be singular or universal. The above statements may be illustrated as follows: *Proposition*—Some roses (subject) are red (predicate); Jupiter is Jove (subject and predicate a proper name); Some roses (individual) are red (concept), or, Man (concept-subject) is mortal (concept-predicate), or, This person (individual) is mortal (concept, predicate); This thing is iron (a judgment) since it reveals

marks (qualities) which constitute the concept "iron" —a class idea standing for all objects revealing such qualities. The qualities are said to be put together, but the statement is only partially true in ordinary thought, the fact being that by quick inference some few qualities are sufficient to raise the idea, "iron." In science all the qualities determine the concept, but few are necessary in common thought. In judgment, the qualities (enough of them) are thought and the concept is thought. Thus: "This object is hard, black, weighs—and it is iron." The first part of the process is a series of judgments, the last is an inference, the result being a concept. But we see, here, that the quality "hard" is itself a concept; we could not decide the individual quality without the general notion "hard," and we can not get the notion without acquaintance with individual hard things.

In the judgment we mentally affirm:

1. That a given thing is. This is to affirm that the given thing is itself. A is—what? Of course, itself.

2. That a given thing is not: Thus, A is not—what? Of course, something else.

In the above we have the law and idea of *identity* affirmative and negative. These are categorical judgments.

3. That a given thing either is or is not. Man is either mortal or immortal. He can not be both. Here we have the law and idea of *contradiction.* The judgment is *disjunctive.*

4. That, if a given thing is, some other given thing is. Thus, if matter has weight, this object has weight, since it is matter. Here we have the law and

idea of *constituted fact*: the judgment is merely *conditional.*

In all these cases mind acts definitely because of its own nature. We do not consciously control the processes. When we form a conception, we use an idea referring to or covering a class of individual objects or qualities. We do not put the individual objects or qualities together, but the idea emerges to act as sign or notion representing them. When we form a judgment, we conceive objects or qualities which are in themselves separate, as belonging together. This process may be called *synthesis.* Thus, "This paper is white"—*paper* (concept) is white (concept), equals white paper. The judgment, the synthesis, deals with singulars. So, also, "Trees are plants," (a class) illustrates the universal judgment. All such cases are synthetic.

These processes give us results which definition analyzes. In much of our automatic thinking the self in mind proceeds to define, to analyze, in order to know more completely. Thus, an object is presented to us in the dusk; We note its various signs and finally define it as a man. We have analyzed the object and defined it, and the idea we have of it is a concept, and the concept has been built by fragments, and the whole conclusion is an inference. If a flood of light shows the object to be a scarecrow, the processes have all been correct but we change the concept because new signs have appeared, so that the inference as a process was correct but as a conclusion was false.

We have suggested, in this illustration, that there is difference between believing and knowing. When we think we know with a certain low degree

of certainty, we say, "we *barely* believe." When the degree of certainty is increased considerably, we say, "we *believe*." When the certainty becomes as great as we think it can be, we say, "we *know*." In all cases we *think* we know. In the last case we think the idea so strongly that we *know* that we know. When this thinking reaches a stage in which the opposite of knowing is unthinkable, we know that we know that we *know*. These reflections raise the question of truth, which will again appear when the process of inference is brought before us.

Inference. Many judgments are intuitive, that is, they spring up immediately under given conditions. We are compelled to make such inferences in order to make any progress in thinking. The judgment of cause and effect is an example. We do not infer the fact by a process of reasoning when we use the principle. The principle is in mind and emerges on occasion. I do not believe that there are any intuitive truths which we (or man) have not learned by experience, but I am also sure that the human mind is such that when the principle is presented to it, it accepts without proof. In the process of inference we have one or more judgments which compel the conclusion. The compulsion holds whether the judgments and conclusion be true to reality or not. As a matter of fact, the conclusion is already given in one of the judgments, though the inference may be necessary to uncover it. Thus: "All men are mortal; I am man (one of men); therefore, I am mortal." This may be stated—"All men are mortal; I am one of things mortal; therefore, the one of things mortal is mortal;" "All gold is yellow; this is gold-yellow; therefore, this is thing-yellow."

The above are cases of mediate inference, which constitutes the truth of inference in reasoning. Mediate inference is *deductive* and *inductive*. In deductive inference a conclusion is drawn from premises or judgments already given. Generally speaking, we here put individuals under some class-idea, concept, and the conclusion follows: "All men are mortal; I am a man; therefore, I am a mortal." The "I" here is put under "all men." Of course, if I am one of the mortals (all men), I am mortal—so given in the "I" statement.

Another form of mediate inference is seen in *substitutional reasoning,* in which, instead of putting an individual under a class, we substitute an equivalent for the main term in the main premise or judgment. The law of inference in deduction is this: "Whatever is predicated of a class either affirmatively or negatively may be affirmed of whatever is contained in or under the class" or is equivalent to the subject of the greater judgment. Whatever is said of "all men" may be said of "John Smith."

Induction. In all deductive inference we have judgments given from which the conclusion springs. One of these judgments must be general. Of course, I can not conclude that I am mortal without putting myself under the class "mortal men." "All men are mortal." How do we get the general judgment? The answer is by inductive inference.

By induction we infer from a sufficient number of observations a general truth, proposition, law. The question implied in "sufficient number" is purely personal. With one mind, observation must be extensive to induce the conclusion, but another mind assumes the law or truth with very little evidence. And when the induction is made, the inference is really an *idea* cover-

ing the facts. Thus, observing that all unsupported objects fall to the ground, we inductively conclude that all unsupported objects fall irrespective of our experience, and this conclusion tends to assume shape as an idea—a concept, "unsupported falling." *Thus does the general notion reign in mind in the interest of economy;* thus do symbols more and more obviate even briefest mental processes. We begin our mental activity with sensations giving rise to sense-perceptions of objects, qualities, actions, relations. In all such cases we become aware of some sensation, some individual object, quality, action, relation. This process, repeated with additional factors, finally yields the percept—the idea. Percepts are *similar* or *dissimilar,* and represent various individuals because of similarity or dissimilarity. Mind forms concepts, symbols, ideas. Referring to individual object, quality, act, relation, mind judges it to be what it is under the concept—as, that *kind of object,* quality, act, relation. The process is extended in deduction and induction, some of the ideas becoming very complex. The general notion is known by awareness—reference to intelligence. The percept is made up of awareness, the concept is itself an awareness of some sort of connection among individuals and stands for various selected awarenesses; the judgment is awareness-connecting ground between the concepts involved; the deduction is awareness of a particular in a general—a part in a whole; the induction is awareness of some sort of uniformity among particulars Knowing is involved in all these processes. The latter may always be resolved into simple awareness. The objects of awareness—knowing—relating to intelligence—are facts, truth, reality. Facts and truth are forms of Reality. A fact is anything that mind affirms

to be. That is, fact is *in* mind and *to* mind, "that object:" there is a perception-fact *in* mind; "that object is a man yonder:" there is a fact *to* mind. The fact to mind may be in mind only,—an hallucination *in toto*,—or it may be a man which is really a scarecrow or a tree-stump in the fog,— an *objective* hallucination, in any event, is fact in and to mind. If the apparent fact is the real fact, the fact is then *in* and *to* and *for* mind—a fact *in* mind standing for a fact external *to* mind. The fact, in any sense, may also cease to exist: cease as so and so *in* mind, and therefore *to* mind, or cease externally altogether. But, whatever Reality is, it is abiding, taken in its final sense. Thus, we may say of pain, disease, yonder tree, and so on: these are facts, and, so long as they remain, they are realities. Yet all facts in this sense of Reality may cease, and no facts of the character indicated can be regarded as Reality in the final sense. The mind's nature compels it to conceive, form the concept, of Reality,—an abiding something,—and compels it to conceive "fact" as a kind of Reality which changes its form. The first and most intimate Reality in person is psychic factor become conscious. But this Reality comes to itself in reaction to action of externality, and mind thus necessarily conceives a not-self Reality. All the reactions of the self are self-activities and to the not-self activities. Knowing any of these activities is thinking their meaning. This thinking their meaning proceeds from just sensations to perceptions, and through conceptions and judgments to final inference in deduction and induction. The question which always lurks in the process, whether simple or complex, concerns the correctness of the process, that is the correctness of all the sensations, perceptions, judg-

ments, inferences; or, since the knowing concerns a self and a not-self, the question concerns the reality of the object, quality, action, relation as thought. By so much as this question is decided to the satisfaction of mind, we say, This is the truth. There is no truth apart from mind. Conviction of truth is therefore a matter of individual mind. When a thought or proposition or belief agrees with all a given mind thinks and consciously contradicts or violates no fact or principle in that mind, or the opposite is to that mind unthinkable, the matter is *truth* to that mind. When we become satisfied that all men would feel the matter as truth if only they could see it as we see it, we are sure of the truth. The criterion for such satisfaction is experience: our own experience with regard to the matter, and the discovered experience of a sufficient number of other people to raise an inductive inference —"The testimony of experience is universal."

Thus, the state of mental satisfaction varies with different individuals in regard to many facts and truths or forms of truth. And it may occur in different degrees in a given individual. All men were certain (satisfied) that the earth is flat until facts appeared which contradicted the conclusion, made the certain uncertain, upset mental satisfaction, disturbed mental harmony of action. Finally all the facts appeared and men saw that if all men could see all the facts they would know the earth to be spherical. This is now accepted as truth.

In many instances, however, uncertainty varies with different individuals, and in some individuals varies about different things and in different degrees from time to time. Some things are "impossible" to some minds, not to others, varyingly so to a given

individual from time to time. In the same way are some things probable or just possible, or rather probable, or strongly probable, or certainly *so*—fact or truth. This brings us to the question of proof.

Proof. We are not here concerned with proof as a deliberated process; we refer merely to the involuntary regulation of mental activities in interpreting proof. Proof as a process is that mental action which brings about a sense of certainty of fact, truth or reality. Proof as a result is that sense of certainty. The mental state then must in proof pass beyond a mere feeling or idea of possibility. But even then, the process of proof is *less* in one mind than in another, and so the result is *more* in one mind than in another. When the mind is entirely satisfied there is proof. This satisfaction obtains when the conclusion, the proposition, judgment, concept, can not be accounted for otherwise, or agrees with all the facts known, and could not be substituted by anything else, the facts being as they are, and does not contradict some other fact, truth, reality, and harmonizes with all mental activities. It is here evident, again, that this state of satisfaction will vary from time to time in the same individual and among different individuals—so far as ordinary proof is concerned. The one exception is seen in mathematical proof, and this is due to the fact that mathematical factors are pure abstractions of such a nature that all men who see them see them alike, and the further fact that every step in a mathematical process is implicated before it is reached.

We thus see that proof is limited by the nature of the knowing mind, and so by the capacity of different minds and the state of the same mind at different times. Proof does not make truth, it merely enables

us to see it—that is, stimulates thinking to be so and so. Were there no need of such stimulus—proof—we should know intuitively what we now judge and infer, just as we know some axioms so soon as we really see them. "The essence of proof is insight into the necessity of admitting the proposition in question, and this is *reached by so combining the insights we have as to reach the new insight.*" So far as proof is regulated for us by mind itself, we have to begin somewhere—and are always unconsciously beginning with things assumed, "insights" already had, and all along the individual can use only the insights that are now his. It is concluded, then, that proof must always be understood in a relative sense, and so, that truth also is relative to individual, age, present mental condition.

Doubt. Therefore, doubt is always possible, and just because proof is relative to the individual *now*, the operation of doubt—a questioning or a denial—may serve to stimulate proof or search for proof, and establish truth more and more as real. On the other hand, this indicates the true function of doubt. It occurs in mind in the interest of proof and creative demonstration and truth. It is primarily automatic in mind, a recognition of insufficient proof. But the automatic action of doubt may develop a habit of question or denial which is agreeable to the mind, and the natural activity of mental balance may then swing over to unreasoning scepticism. Hence, the powers of doubt should be controlled by the right valuation of proof. Such a discussion as the above, even though necessarily incomplete and merely suggestive of understudies in logic and metaphysics, is sufficient to show the immense complexity of the human mind. That complexity is shared by the individual mind: this also

is human—a "great within." The ordinary mind, of course, is not so deeply, intensely, widely active as the mind of scholarship or genius, but the latter contains no fundamental way of established action which is not involved in the former. No man can act mentally in a way that you can not act, though many may accomplish what is beyond you. Shakespeare conceived, imagined and thought; so can we all, even if Hamlet be out of our reach of power.

That complexity which belongs to each mind is very great, and for the most part probably unrecognized. While a man may not be a scholar in Psychology, he yet possesses enough mentality to puzzle all Psychologists, and this complex activity is so largely conducted on its own motion, and is so habitual, that we seldom perceive it and rarely comprehend it. You are incessantly knowing sensations, perceiving things, acts, qualities, relations, forming and using concepts, making judgments, inferring facts, truths, realities, building the "body of your own thought," creating a world all your own. You are incessantly picturing things, qualities, acts and relations, having feelings and emotions, combining images, remembering millions of things, becoming conscious of desires and aversions, building castles, ideals, schemes, plans, putting forth volitions, thinking things, thinking during the day always, in dreams perhaps during all sleep. And everyone of these activities in your complex life is capable of proceeding automatically so far as conscious will is concerned. It is well that so much may be accomplished by the subconscious regulation, otherwise we should exhaust and confuse consciousness itself and defeat the end of such regulation, if indeed, we could think at all to any extent worth while. Any activity

would furnish illustration of the value of involuntary regulation but especially will such value be seen in memory. This will come in detail before us in the appropriate chapter. We are here concerned with the facts of automatic action.

This "chain of ideas" the ideas necessarily occurring in mind, are not so occurring in any haphazard, accidental way, but under laws, as are all things in nature. The one law is that when objects, qualities, acts and relations are given the mind, the mind reacts in taking the ideas and does inevitably take them. If you open your eyes, you will see; if you attend to inner mind you will find things there. The law is, then, that of inevitable action and also of reaction in mind to itself and to not-self. Thus the external action upon us determines many of the reactions in mind—the ideas occurring there. But this is not exhaustively true at any given moment, since mind gets ideas not immediately representative of externals. Oftentimes these external objects induce all sorts of activities in no way externally related to them. The process by which this is achieved is called *association,* or it may be designated as suggestion by means of association. So, also, ideas occurring in a chain remote from representation of externals may suggest other ideas by their purely mental associations.

The Laws of Association. The activities of self in mind have been established as regular. This fact gives us normal human mentality. But these general activities differ from one another in the sense that while all our activities *are* knowing they are different methods *of* knowing. Remembering, now, that there is nothing in mind but knowing activities, and that an activity—a mental act—ceases when it is done, does

not linger or hide around somewhere, is not "stored" anywhere, nor "impressed" on anything, but is simply gone, and remembering that when mental act is repeated it is not revived since nothing has been left *to* revive, we see that the act which repeats is in no way identical with the repeated act, but merely an act coming under one or the other of our regularly established ways of acting mentally; remembering all this, it is evident that no mental act can identically resemble any previous act of the same kind, and that each mental activity is more or less different from every other mental activity, even of a given group. We have no two sensations absolutely alike, nor two perceptions, nor two concepts, nor two images, nor two memories, etc. Mental activities vary because external action upon us is never perfectly duplicated, and because the *run* of inner processes never duplicates precisely. Thus, action of external reality upon us and preceding mental activities modify every individual activity in mind. If no activity in mind is ever exactly duplicated, the differences and resemblances alone can account for the coming in of activities not immediately occasioned by externals. These factors constitute associational elements in thought. Every mental activity more or less differs from, more or less resembles, every other activity of its kind. All mental activities are connected in the "stream of consciousness"—the chain of mental events—and connected in the ground of the self-system, but all are also related, not alone by a sequence or togetherness, but also by associational signs of sameness or variation. Hence, when one activity occurs, it tends to induce some other activity *suggested* by similarity or difference. Here we have the law of association. For the sake of classification the *law* is

broken up into "laws" by consideration of the associational elements. The particular manner in which association shall work depends on mental habit, recentness of the suggested event, vividness of it, interruptions starting new associations in operation, present interest and trend, and force of thought. These may be called the secondary laws of association.

Of course, certain kinds of mental activities may go on together because they are in the self-system, belong to it, and relate to the same thing. In ordinary perception various sensations and interpretations (knowings) "fuse" into one percept. In this case, the bond of connection is not merely the self, but is also the simultaneous external actions which excite the activities, as, when I *see* a *tree,* I myself see, and the tree acts upon me in various ways to give rise to the ideas, "light," "form," "size," "color," etc. The percept, tree, is one thing induced in me by connected external activities. Similarly with purely mental percepts and concepts. They are bonded by myself and by the nature of their activities. These bondings are features in association running with the elements previously listed. Associations are sometimes discussed as *total* and *partial* between complex whole ideas and experiences, and between elements and groups of elements. This seems a refinement on the fact that mental activities suggest others through certain conditions, external or in themselves, the association holding now between single and single activities, single and compound or compound and compound.

Our chief interest here is the operation of association in the involuntary regulation of mental action which always takes place in every human mind. The laws of association operate, of course, in all our think-

ing, because thinking is just the general run of mental activities in a self-system. The activities constitute the system and are always related to one another. The laws appear emphatically when we take up the consideration of memory. We do not, at this point, unfold the facts in memory as a capacity of the self-system, but treat it as we here treat other processes, that is, controlled without conscious effort in the nature of mind.

Memory. Remembering proceeds by itself, or automatically, and by conscious direction. This is true both of memory as concerned with objective reality and of memory as concerned with mental activities not of such origin. Whether we have pure sense-memory, percept-memory, or pure abstract-idea-memory, the working of mind in memory may be directed, but the *modus operandi* is absolutely determined by the laws of mind itself. We have then, voluntarily directed memory, and involuntary controlled memory. The voluntary directing of memory's operation pertains to the conscious mind. The *modus operandi* pertains to subconscious mind. In either case, the act of memory, taken bye and large, involves the forms of thought, the great categories, the laws of association, primary and secondary attention, and interest. Interest means some sort of satisfaction to the self, and, of course, plays a great part in memory. In the present connection interest is an unsought factor, a factor which, because it is present, unconsciously affects mental activities and more or less determines memory.

Attention may be involuntary—in the sense that actions upon mind arrest its operations and focus it on themselves. When we will attention we positively disregard various activities external or internal and

hold on to a given activity or closely related activities. Thus we direct attention, but the *modus operandi* proceeds true to itself without direct conscious control.

As with any mental "faculty" so with memory. Factors obtaining in the automatic working of memory are the nature of mind itself, the individual kind of mind, the organs involved, and the brain, action of environment and the present physical and mental state of the individual.

Whatever memory one has, he must remember in a human way. Individual determination of memory springs from "quality" of native "capacity" and kind and extent of education. Memory works itself, but its way of working varies according to ability and "bent." Some remember easily, some with difficulty—many things. Some remember one class of things more easily or better than other classes. Some can not remember some things at all. And education also is an immense factor in memory in the sense that the memory *act* here more readily according to kind or subjects of education and degree of general culture. Nevertheless, however valid these considerations are, the memory-act proceeds involuntarily so far as its *modus operandi* is concerned. It needs no further comment that the present state of the individual has also a bearing on memory at all times.

The automatic working of memory is also modified by the human brain. What the self-system might be able to do without sense-organs, nerves and the great brain ganglia, we can not conceive, perhaps. The human memory, as such, seems to be conditioned by the human brain. On the other hand, how did the human brain come into existence unless evolved through centuries of psychic intelligence? We may

say, as truly, then, that the human brain is conditioned by the human mind. If we accept the theory that mental processes are merely physical nerve-processes, there is absolutely no way in which to account for person and memory, for the nerve-actions cease when they are done, just as mental activities come and are not, so that a remembered mental act, since the remembering is a new act, calls for a new "I" incessantly, and we have a mere togetherness of activities and succession of "I's" that are never in any possible sense *one*. We conclude, then, that the self-system uses the brain —its uncountable cells—in all mental processes, and, therefore, in memory. Evidently, if certain states of the brain nerve-tracts have resulted from repeated use, any state or activity in a brain-cell may affect others and so induce mental reaction, and all this may proceed according to the laws of association. But it will still hold good that the mind conditions the brain rather than the brain the mind—except in the sense that the kind of brain the self-system has built up limits the use of that brain. Of course it is to be observed that the brain any person has depends not merely on his psychic activity from conception but also on the ancestral history, since the psychic activity from the individual start depends on ancestral history.

When we ask, How can the psychic self use a material organism? we have before us the mystery of any mental cause for physical action, or any physical cause for mental action. To this mystery we can address two theories. In the theory of parallelism we have an example of explanation disappearing in two endless chains running side by side, since, "God knows when." If psychic factor can do no more than emit phenomena coincidently with physical phenomena, we

have no ground for affirming that mind does anything otherwise than just flow like molasses in a pipe with a curious interior. If, however, we hold the conception of matter as a manifest of Reality, and of mind as a manifest of Reality through matter, we see that the psychic self-system, in its native restlessness and in the regularly established ways of its activities, has built the brain, so that the brain is not conceived as an opposite of mind, but only a phase of Reality organized and revealed,—an instrument made by psychic factor out of Reality and, our question of parallelism disappears. How the self builds brain and uses it, how the mental self controls externality, we do not know.

The operations of memory, then, are determined more or less by the organ which it uses. This means, too, the sort of brain the individual possesses, but especially in the sense of practical suggestion, does it mean the given development and the specific condition of the brain at any given time.

Imagination and Emotion. In general what has been said in regard to memory applies also to these activities. Modification of involuntary regulation is determined by all the factors previously indicated. We may therefore defer additional consideration to the chapters dealing with these "faculties."

Attention. The factors which determine the involuntary regulation of mental activities—already enumerated—affect attention as well. Especially do individual make-up or temperament, state of the physical organism, and present condition of mind modify attention. Attention is not a separate activity, since we can only attend in or through the mental activities as they occur; it is or may be an accompaniment of all.

As other mental actions are involuntary or voluntary, so is attention. Whether voluntary or involuntary, attention proceeds according to law. In this sense the activity operates without our voluntary effort. We are always more or less attending involuntarily to sense-perceptions or to ideas, thoughts and feelings. But even then the attention *modus operandi* works automatically, in no other way than according to its own nature. This is true when we consciously attend. We are then using and directing a process the "machinery" of which, so to speak, is determined and established in and for the human mind.

Habit. We have seen that all mental activities are regularly established in the general sense. They may be regarded as the great mental habits of psychic factor in man. Native restlessness is a habit in this sense. Sensation, perception, attention and so on, may be regarded as psychic or mental habits. They are the self's ways of knowing. We may list all such ways, and say that the self acts in knowing only in one or other of these habituated ways. But we form habits in the use of mental processes, the habit in any case resulting from either involuntary or voluntary use. The law of habit, then, obtains, that an activity tends to "set," as it were, when it has occurred a number of times. Your mental activities acquire habits determined by your mental life. Involuntarily they do *what* you have taught them to do, to do *as* you have taught them. The nature of human mind, then, governs mental habit as habit, and your mental life determines mental habits you get into, and the law of habit holds regardless of your will. You can decide largely what your mental activities shall do, but how they shall work

is settled for you by your general human nature and your kind of human nature.

The Will. Strange as it may seem, willing is, if possible, more completely under involuntary regulation than other mental activities. You can only will in a human way. You can not will in a way other than your personal make-up permits. You will with less energy and correctness when you are physically ill than when you are in buoyant health, when you are wet and cold and hungry, and thirsty and tired, than when you are dry, warm, full-fed, and rested. So, also, your will is influenced by all sorts of mental states, such as fear, worry, discouragement, or courage, confidence, hope. And you can not possibly will without a motive, that is, some idea, which also depends upon your personal variety of human nature, your education, your particular condition at any given time. The will, which we are said to possess in order to self-direction, or which *is* self-direction, in its own working is about as automatic as are planetary movements.

General Conclusion. An analysis of mind, thus, discloses subconscious and conscious activities, and shows that all the activities which we employ in either phase of mind work automatically so far as their *modus operandi* is concerned. We may more or less decide what they shall do, but the law of their doing has been settled thousands of years ago.

This fact removes an impossible responsibility from our mental life. Were not the mental "machinery" already "fixed up" for our use, we could never get on at all. We must remember, however, that psychic factor in man has itself brought the "machinery" into existence. In the long process of establishing

mental activities the psychic factor has had two things to accomplish: more and more to establish certain kinds of activities (those discussed in this book), so that they could always occur when wanted, and always go of themselves when brought into use, and, at the same time, to leave the established ways of acting open to free use of purposive intelligence. Our life has thus developed economy in its automatic operations, and freedom in the use of such operations.

Summary.

We have thus analyzed sufficiently for our purpose the involuntary regulation of our mental activities. The nature of the human mind reveals the form of thought, the categories of thought, the laws of association, and the individual constitution, development and present condition. To these factors may be added as of immense scope, power and influence, the nature and intensity and duration of external action upon the mind itself. By this is meant that mind needs an external world for its own unfoldment, but more particularly that the mutual reaction of mind and world has established mental activities in the great regular ways we all know, even to the forms of thought, the laws of association, and even the categories themselves. The individual, now presented with these great truths, (categories), accepts them so soon as he sees them, but the human mind developed them in evolution and learned them in experience with a world not himself. The individual now has the forms of thought, and uses the laws of association, but the human self had to develop them by mental action slowly unfolding animal intelligence into that of man, and the individual has to learn (unconsciously for the most part) how to

use them. In other words, the involuntary regulated activities of the self are not given in matter and are not imposed upon self, but psychic factor unfolds, and, because it is human, unfolds humanly, and this unfoldment gives it the forms of thought, the categories and the laws of association. The purely personal modifying factors simply combine with the general factors.

Under such involuntary regulation come all abnormal mental variations. The thought-processes, so far as *modus operandi* is concerned, proceed in such cases exactly as in any normal mind. Only, the working of the established modes may come to disharmony, confusion, unnatural combinations, excessive activities. Or, the *modus* remaining true, the *expression* thereof may be what we call occult powers, and what certainly is genius. We need not discuss these phases of mentality further at this point than to say, that everything mental exists and acts according to law. Whatever be the law as seen in insanity, or disease, or "occultism," or genius, the mental activities must proceed according to their nature and under the thought-forms, association laws, and immanent principles of mind, so long as they proceed at all. An insane man has sensations, perceptions, concepts, memories, images, feelings, volitions in the established ways, and so far as the insane mind judges and reasons, rather than thinks he does these things, he judges and reasons precisely as any sane person. We may not say, for illustration, that if he really saws wood, correctly or not, he does not saw wood because he is insane. So, also, in all cases of "occultism," clairaudience, clairvoyance, etc. If the self sees, hears, etc., it has thus developed economy in its automatic operations, and

freedom in the use of such operations. We come, then, to the second division of this chapter:

Voluntary Regulated Mental Activities.

The sense in which we use our mental activities, or govern them, is *general* and *specific.*

The general control of mental activity is seen in any given day's experience. The whole person, body and mind, is active. Activities innumerable are occurring incessantly in the mind and expressing through bodily movements. Of a great part of these activities, the individual is not conscious at all; of much he is only vaguely and fleetingly conscious. A huge share of his total mental life consists of subconscious activities. Yet enough of the conscious order remains to give him the feeling of a very busy day. In a general way all his mental and physical actions are controlled, since he is where he is and is doing what he is doing because of—a general purpose in life, a general purpose for the day, and, all day long, particular purposes at given times. He can not stop the mind: it will go on with sensations, perceptions, ideas, and so on, whether or no. He can not for long stop the body: some part of it will do something in spite of him. But he can *engage* mind and body in this or that as he will. This engaging of mental activities constitutes their voluntary regulation. I know no other method for controlling them. We analyze the process of engaging the mental "powers." The factors involved are Will, Interest, Attention. The outcome is directed thinking, and directed thinking may be analyzed as *practical thought adjustment* and *creative mental action.* Let us see about these factors.

The Factor of Will. The factor of will in regu-

lated thinking obtains, of course, in the subconscious self, since we discover results of very emphatically directed thought-processes, but the direction is of the will of which we are conscious, and the matter here may be referred to the chapter on subconscious activities. The will-factor in conscious regulation of our mental life involves attention, and the discussion of this may be here referred, again, to the analysis of that activity. And there can be no will-action where there is no slightest interest of some sort connected with the action. We may say, then, that the prime factor of thought-control is Interest. The will of which we are conscious is always some idea, operating dynamically to control our conscious actions, and operating suggestively to control those subjective activities the results of which finally appear in consciousness. Beyond this range of suggestion in the subconscious that controlling factor which we might carelessly call a will is really an expression, or the control, of the nature of the psychic element of the self.

Interest as a Central Factor in Mental Life. One may force an interest, of course, but that is because one already has some interest in doing so. Were one absolutely devoid of interest in life, one could never will an act. We never will what we absolutely, in the last resort, desire not to do. If we will to do what *seemingly* we absolutely desire not to do, this is because, for *some* reason, we desire to do the undesirable. This same reason constitutes an interest. The great inspiration of life is interest. If we forcibly dethrone one interest and set up another, interest is still King. The idea and fact of interest may be divided as follows: We are interested in a thing when we like it, when we abhor it, when it surprises us, or is

unusual, or more or less unknown, or momentarily overwhelming. The interest thus indicated may more or less control our mental life without our being conscious that we are willing that it should do so, and such control illustrates in part the subject of involuntary regulated mental action. But interest thus operating may also be conscious and may be *permitted* to affect us, in which case its action falls under the head of the voluntarily regulated mental life. In addition to such immediate and more or less momentary interest, we are actuated by interest more general and remote. The great goal of a life-career, or some lesser goal of a period contributary to the former, illustrates interest in the larger sense. Interest is thus a phase of self-interest. The main thing you are striving for constitutes your predominant interest, and this modifies all your actions, all your mental life. The modification is seen in part in various other interests related to the long-run main interest. The other interests are plans, projects, dreams, lines of action in which we become interested for the sake of the greater goal. These other interests may be called the period-interests of life. And any period-interest involves various actions and purposes making toward their own realization. Thus, new interests awaken in harmony with the period-interests and the long-run interest. So long as we are interested in these general and specific ways, our mental life is controlled by voluntary activities put forth for the sake of the interests. So long as interest holds, attention is secured. We may attend to many things not in themselves interesting, because they are related to things that *are* interesting. Frequently, in such cases, the attention develops undiscovered features in objects and work which inspire interest on

their own account. The remedy for flagging interest consists often in renewed emphasis of the small interests, and often in searching for the undiscovered features of our work, or of the objects we handle, or the persons we meet, or new ways of doing the work, handling the objects, meeting persons. Thus interest regulates our thought-life, and, of course, daily and long-run conduct. But always the evidence of interest is some degree of attention.

The Factor of Attention. Both interest and attention may be involuntary in the sense of not being deliberated. A brilliant thought or a runaway horse will illustrate this truth. In such cases interest and attention merely obey their laws from stimulus to finish, while an interest set up by action of purpose, and attention willed and directed represent voluntary engagement of machinery which operates automatically, that is, again, according to its laws.

A large proportion of the sum-total attention of an hour or a day is involuntary; it is a part of the general direction of life, but it is not specifically directed. Always does the external world act upon us, and we involuntarily attend to many things that are of no especial interest. And always do the mental activities go on, now in response to external action, now on their "own hook," receiving more or less attention because they are going on. Consciousness of all objects, attentions to all ideas, qualities, acts, relations thus presented, would prove an insupportable burden and a source of hopeless confusion. The truth is, therefore, that a selective process is always at work in mind with attention. We are vaguely aware of some degree of attention to many things in our two worlds,—external and internal,—but we direct attention, or attention is

directed by interest, now here, and now there, in the field of the senses and in the field of thought. Attention flits. It may linger more or less on some given thing, but it can not be directly and fully directed to more than two or three things, ordinarily, and it will not hold long to any one thing without a break. Hence the need of the goal of interest, of special interest or of long-run interest, to bring attention back, to reclaim it notwithstanding its lapses.

This selection of objects and ideas for full directed attention may be voluntary or involuntary. Involuntarily, as we have seen, consciousness more or less attends to the external and internal dramas, simply because the dramas are there. When attention fully directs to one thing or another in either drama, consciousness is said to be focused. This focusing (or full attention) may, again, be voluntary or involuntary. When we will the focusing, attention is voluntary.

The two dramas, the external world and the inner mental world, are always, during waking hours, presenting fields for attention and recalling attention to focusing points and vague outlying accompaniments, and thus two things follow: In either drama the things presented incessantly strive for full attention, and both dramas are always engaged in rivalry for such attention. In other words, the stimulus of attention acts incessantly from without and from within, and involuntary attention always, and, voluntary attention more or less, depends on the strength of the stimulus. We now indicate more specifically the action of stimulus.

The strength of a stimulus arises from its *quality* and its *degree* or intensity. One might be aware of a single pin-prick, but a thousand equal pin-pricks, simultaneous or in succession, would probably stimu-

late attention. A slight prick of a pin escapes notice, if you are busy, while a sharp thrust causes attention, unless you are too busy. Stimuli may vary in quality, as, the occasions of sight, hearing, touch, and so on, and the kind of idea or picture in the mental field. One color, sound, taste, odor, or "feel" may stimulate attention more than another color, sound, and so on. Likes and dislikes here play their part. Thus, also, association may connect with a stimulus and arouse attention not otherwise forthcoming, as, when an over-tired telegraph operator could not be awakened from sleep until a telegraph instrument was sounded. Whether we shall live mostly in the inner or in the outer world, therefore, depends on the strength of the stimuli operating in either, and this very largely depends on the great interests of our minds. We are interested in that which pleases us or displeases us,—so long as it insists on being present,—as truly in an aching tooth as in a fine dinner, in the sense that we attend. If our interests are almost exclusively in the external world, affairs will mostly occupy attention, the inner realm receiving only attention enough to carry the affairs on. If the reverse is true, attention runs to the inner world for the most part, with just enough external attention to preserve life. By so much as there is a reasonable balance in these respects will attention divide the honors, the mind reserving time and effort for both worlds.

A Two-Fold View of Attention.

The subject of attention may be considered in one or the other of the following ways: Attention regarded as a phase of consciousness; and, attention regarded as an exercise of "faculty." The division is one of convenience only, it should be observed, since exercise of

"faculty" is a phase of consciousness, and attention as such a phase is exercise of faculty. The division simply arrests our study for the time being. Let us examine this matter.

Attention Regarded as a Phase of Consciousness

Attention may be first regarded as a phase of consciousness. We have seen that the outer and the inner worlds rival one another in stimulating attention. Such rivalry obtains also among the mental faculties. We have in addition seen that attention varies in any field of consciousness, external or internal, and as to different possible subjects of attention. These facts give us three degrees of attention.

1. Vague consciousness of objects, sensations, ideas, activities, relations, *not* directly and fully attended to—attention in the third degree, as it may be expressed.

2. Direct and more or less complete attention to some particular thing—attention in the second degree. With such specific attention goes, more or less, that of the first degree.

3. Prolonged, intense concentration upon a definite object, or groups of sensations, or groups of activities or trains of thoughts—attention in the first degree.

If attention in the third degree is absent, attention is now perfect according to its duration and intensity. In common experience, the external and internal worlds succeed, more or less, simultaneously in winning attention in the third degree. While walking the street, for example, we vaguely attend at once to objects, sounds, etc., around us, and to our mental operations. During this process both external and in-

ternal attention are incessantly ceasing to be vague and becoming rather definite on one thing or another, "flitting about" among objects without particular consciousness of ideas. It may be, however, that some particular object or idea arrests definite and full attention, in the meantime, in which case attention greatly fades in regard to other objects or ideas, and may as to such cease altogether. When outlying attention, so to speak, does fade leaving attention focused on one object, or idea, etc., this extreme attention is concentration. In common experience external attention is definite enough to enable one to keep in a path and avoid collision, and internal attention is equal to the task of pursuing a train of thought without being sidetracked. When an object or an idea arrests and holds attention so definitely that every other degree of attention ceases, so far as consciousness of the fact is concerned, either one or the other world seems blotted out of existence, and every mental activity save those engaged in attention appears to be forgotten. Finally, even the automatic physical acts, or even the mental processes, stop (one or the other), and the man stands spellbound by some external reality, or "lost" in purely inner thought.

Attention, then, may be more or less involuntary at all times, yet at any time, it is subject to control of will.

If we regard attention as a phase of consciousness, we find it everywhere present as above illustrated. *Any activity of the conscious mind is attention, so far forth.* For, it is evident, attention is not a separate "faculty" in mind, but is a "faculty" consciously in action, or, better, is conscious activity in mind in one way or another. We get the real meaning of attention

when we ask the direction of mental activity and on what the activity is directed. Visual attention is seeing things "out there," and, in the second degree is seeing a thing precisely there in that outer field. Auditory attention is hearing things "out there," and, in the second degree is hearing a sound or a given complex of sounds precisely somewhere "out there." And so on. All these kinds of attention *are* sense-perceptions definitely directed "out there" and to such and such specific things. It is precisely so with the mental "faculties." Attention to an inner image *is* mental perception. Attending to an emotion is having it. Willing an act is attending to it. When we attend to things, more or less in the first, second, or third degree, we more or less do things in mind,—perceive, feel, will, remember, reason, etc.

It is exactly so with consciousness. The mental activities *are all* phases of consciousness. Present activities constitute consciousness. Any present activity is in itself consciousness. Consciousness is not a "faculty," a something "down there" under mental activities. There is nothing "down there under." Stop all the activities, and you stop consciousness. Stop conscious and subconscious activities, and person vanishes from observation. I find nothing in consciousness but mental activities. And I find nothing in attention other than a mental activity in operation. The general classes of our mental activities have been given certain names, such as sensation, perception, memory, imagination, and so on, and in the older books are called "faculties." Any activity of these so-called "faculties" constitutes an act of attention. But, since the regularly established activities of mind are more or less continually going on, and are therefore inter-

active and more or less modify one another, and, consequently, since any one activity may drive out another activity, or inhibit it, it is evident that we must include in our conception of attention not only a mental activity initiated, or one permitted, but also one driven out or inhibited. When these ideas are grasped, it is perfectly evident that attention is not some separate mental "faculty" or activity whose function it is to drive other activities, but that attention is any mental activity now going on. We examine this matter also.

Attention Regarded as an Exercise of "Faculty."

The nature of our discussion calls for specific treatment of the "faculties" sufficient to indicate the facts involved. We begin with sense-perception.

Attention in Sense-Perception. (1) We consider here first *Interior Sensations.* The body is classed with external objects, so far, at least, as psychic operations in the brain are concerned. Many sensations of this order escape us during waking hours, as, when we discover that we have been long in an uncomfortable position. We may discover that vaguely we have been aware of clothing, of attitude, of breathing, and so on. So, also, we find slight sounds of no external origin in the ears when we listen for them. Always we have a vague general body-sense with us. These facts suggest that interior sensations may be ignored to a greater or less extent. When the mind is intensely engaged, we are often totally unconscious of interior sensations of any sort. On the other hand, such sensations—and various physical conditions—may become habitually the objects of attention, and with very unpleasant consequences. A mental healer confided to the writer that he was greatly troubled by ringing in the ears and that

he did not seem able to master the difficulty. The response was this: "I have heard the same thing thirty years and have simply disregarded it." By attention to such a sensation one accentuates it, and by so doing tends to induce worry, and thus to add trouble to trouble. On the other hand, it is in our power to refuse attention to all sorts of interior sensations, even some of considerable discomfort, and so not merely to avoid sensible discomfort, but, as well, by psychic curative action, to restore normal psychic conditions.

(2) *External Sensation-Perception.* While the eyes are open to a vast world, they are bound to see innumerable things incessantly. The operation is largely automatic. Automatically also will go on the changing process of focusing visual attention. The field of vison is there, and all objects, broadly speaking, are more or less vaguely attended to. The focusing process changes because the body moves and the eyes turn. These changes, again, are of an automatic nature, for the most part. Automatically some one object may arrest attention of interest. Thus, attention full and direct, shifts and flits so long as eyes are open to see and light prevails—until will asserts control of eyes and mind. At that point visual attention becomes voluntary, and the focus is fixed and held for a purpose. Into a similar mold we may cast all that need be said in regard to ordinary attention, such as touch-attention, taste-attention and smell-attention. All such attention concerns sense-perception. It is by this external attention that we uncover the provable things of the external world and learn how to master and control it to our use. Eye, ear, and touch are mainly occupied in attention for trades, business, professions, and science. If mental qualities be equal, results are always ques-

tions of eyes, ears, and hands going into a man's work. These remaining operative, the questions always relate to the amount and quality of mind multiplied into the work.

In attention directed by will, and in the first stages of concentration, there is usually a sense of tension or strain, accompanied more or less by action or attitude of body. We discover these facts by attention to attention. This means that when we think attention during the act, we find the strain and attitude to be present in the act. The strain or tension-feeling increases as attention becomes more and more intense. In visual attention to a given field intent on details, the eye focuses, searches, roams, and tension is felt in the organ. The physical attitudes are of the head and may involve the body. Similarly in attention to hearing: the tension occurs in the ears, the head turning from one side to the other, the body bending forward, perhaps. When, again, one desires to give particular attention to touch, one seems to "throw" consciousness to the tips of the fingers. In tasting carefully, the same thing is done for the mouth, and the tongue is repeatedly brought in contact with the lips and the mouth-roof. In smelling attentively, the air is gently sniffed, and the nostrils may move. The fact of eye-tension may be due to the sense of muscular effort in moving and fixing the eyeballs. In other cases we may perhaps have survivals from animal history, in which reliance on very acute sense-organs supplies the lack of higher reason. In man, while a sense of tension may be inevitable, the physical attitudes should be largely controlled. The boy, taking his first writing lesson, or carefully whittling, crosses his feet, cocks his head,

and protrudes his tongue. Self-mastery signifies control of the tension-sense and body attitudes.

Attention in Certain Other Mental Activities. In the mental drama ideas and trains of thought differ from the objects and actions of the external world in several respects. The latter objects and actions are marked off from one another, are more or less clearly defined, and do not cease with failure of attention. The objects of inner perception are more or less common, they cease when mental action that constitutes them ceases, and, to a degree, they seem in a way to run into one another, as if one thing became a different thing. The mental image of a tree is only imperfectly like an external tree, for example. The image may suggest a memory-picture, and seem to dissolve out as the picture appears. But, as in the external world there is a general ground of things lying all around and between observed objects, so in the mental stage there seems to a general ground of "doings," only this ground is greatly dimmer, and the very ground itself seems to be forever assuming new aspects.

And it seems to me that in both "fields" the following is true. With all familiar things in either realm I catch some one feature, perhaps various features, on attending to these objects in the ordinary way, and instantly know that the features stand for the objects. In the common experience of attention, I am not compelled to attend fully to sense-perceptions in vision, or hearing, or touch, and so on, but the mind is content with the "edges" or the mere "rags" of things, because it has learned what these "rags" mean. Now, observe. The features noted become symbols for the whole objects to which they belong. For this reason we do not really perceive what we suppose we

perceive; we perceive symbols, and, without being conscious of the fact, think out the rest of the perception representing the object. A good illustration of this fact may be had from ordinary reading. The skilled reader runs his eyes rapidly along the printed line, catches the first few letters in the words if they are long, and whole words if short, and gets the meaning without really perceiving every letter in the line. I found a furniture-mover possessed of brains, and assisted him in improving his reading ability. He got on very well with the small words, and always began spelling the larger ones, but on pronouncing a certain number of letters, invariably pronounced the syllables phonetically, mostly incorrectly, of course, or guessed at the rest of the word. He was trying to supply actual perception. His ear-language turned out to be vastly better than his eye-language, and often the first syllable pronounced called up by sound what his ears already knew, so to speak, so that in such cases the attempt to supply actual perception was successful, and he would give the word correctly. This man read, for the most part, by means of the symbols which his senses and his experience had supplied, rather than by an actual knowledge of the words. In another case, it was observed that a young girl, when reading aloud from a child's book without pictures, was wont to pronounce the synonyms of the more important words rather than the words themselves as printed. Here the mind, by a curious cross-action, caught the meaning of the printed words, transposed the meaning to their synonyms, and caused the organs of speech to pronounce the symbols, that it, the synonyms, for the words symbolized. This was a remarkable case of a double specific automatic and voluntary attention of

mental activities. Sporadic instances of the same thing are not altogether unfamiliar in common life, where the mind jumps a synonym in, or a word totally dissimilar, in place of the real word which the mind perfectly well knows is there. This uncanny tendency or habit should be guarded against, since, in practical life, it may induce one to say exactly the wrong thing. The remedy is conscious attention given to words and things precisely as they are. If you are able regularly to employ synonyms for the printed words or the words you wish to speak, you have a great mind, but if you can not control the habit or tendency indicated, you are apt to be a fool.

We abbreviate sense-perception immensely, perceiving by symbols because the mind has had experience with whole perceptions and may now proceed more economically. The fact is that the senses are continually engaged in assisting one another, both for full attention, and to make attention easier in any one sense, and perception more rapid for all the senses. The value of this fact is apparent. The more the mind knows through any avenue, the more useful becomes that avenue for mentality in general. What thus may be called *cross-training,* of eyes for ears, ears for eyes, these for hands, hands for eye and ear, any sense organ for the inner mental world, any mental "faculty" for the greater efficiency of the sense organs—such cross-training may well be suggested for a perpetual regime. You are invited carefully to observe your own life in the respects indicated, and to accentuate this cross-training for the sake of its development and practical application. The results will be two-fold: a finer attention, and a larger automatic efficiency of body and mind. The use of the tag-ends of things in

the purely mental life is similar to that in the external life. Even when attention is definitely fixed on ideas and processes, it rarely covers its objects completely. Here, also, symbol-parts take the place, more or less, of wholes. The wholes vary greatly, and seldom are real wholes—more often being whole symbols. The ideas seem to emerge from somewhere below, just showing and disappearing, or partly appearing, well enough for the purpose, and are gone again, or give place to what they suggest. As attention intensifies and connections between symbols and wholes become definite and seemingly controlled, the objects and activities may be held as wholes, or be given simply in some good enough feature of them. It would seem that in profound running concentration this fact would hold unceasingly, except where the end sought is extensive knowledge of the object, in which latter case the concentration would be arrested constantly by the details of the knowledge sought. In reasoning the object sought would be conclusions. The processes would exemplify our contention that ordinarily we think by means of symbols but that in more careful thinking we are compelled to make the symbols as nearly as possible complete representatives of the whole. That is, when you reason with deliberate care, you are not contented with symbolic fragments, but are compelled to know more or less definitely the things they would otherwise stand for.

Attention in the mental activities, as we have seen, is the activities themselves. In any given case, then, attention means holding to one activity and inhibiting all else. This process may involve making the object clear and definite, intensifying the activity, for retention in memory, or for better understanding, or for the

sake of correct relation with other probable activities ("contents" of mind), and it may involve the idea of a search for something, and, finally, a waiting for associations, and a process of building into a thought-structure, or a theory or a system.

In order that we may apply this analysis of factors of voluntary attention to the mental "faculties," two things should be remembered. In the first place, there is always something doing in the mental drama during waking hours, so that thoughts are incessantly arriving and suggesting other thoughts and we are always attending in one of the three degrees to the drama's contents in general, and now to one thing and now to another thing in particular. In that control of mental activities which involves conscious will, we have what may be called directive attention. In that control which is due simply to automatic working of mind, we have mind-wandering.

Now, all minds wander more or less. The degree and significance of mind-wandering depend on the training and calibre of the given mind. In a very low order of human mind, wandering is perfect, and means almost total undevelopment. In an average mind wandering is more or less occasional and may signify rest —a beneficial relaxation of strain. But it may be a disease—a habit induced by lack of mental purpose and a voluntary control, or directive attention. The cure of mind-wandering consists in persistent attention directed by will according to mental purpose. In trained and stored minds, mental wandering is either a beneficial relaxation or a roundabout process of contributing to the regular mental creative or discovering activities in general going on. Suggestions—ideas, truths, revealments—that come about through the

mind-wandering of trained or educated people are often of the most interesting and valuable nature. With such minds there are many ruling quests or purposes always present, and the subconscious self is always more or less engaged by these factors, so that when conscious mental control is off, "happy hits," new ideas and unwonted trains of thought "float up" to the surface. We thus see that mind-wandering is an evil if it signifies no mental struggle for any definite purpose, that it may serve the mental life by relaxing its strain, but that what it shall accomplish for that life depends on the dominant ideas, tastes and pursuits of the individual. If a life has an overmastering aim, all mind-wandering tends to bring some contribution in harmony therewith. So, also, with reference to lesser related purposes. Mind-wandering is an evil disease if it contributes nothing of value, and is due to lack of purpose. Mind-wandering is a value if it affords breathing-spell or brings in suggestions relating to purpose. It may be added that advantage should be taken of this fact by noting such suggestions in some useable form for further reference. This should be taken as a regime. A great mass of memoranda were found to have been made by the great Kant as an accumulated side result of his work on the "Critique of Reason," which, while in themselves a mere jungle of pencillings, doubtless assisted his mind in creating the philosophy. It was the habit of a very successful business man to have at his bedside a little note-pad on which he wrote any suggestions that occurred to him after retiring, rising on the instant of their occurrence for that purpose. You will find it of value to make a note of any side-thoughts that may come to you during the conduct of your business or profession. You will thus

give your subconscious self attention, affording it opportunity to break through your regular trains of thought and to hand out to you many things which you would otherwise miss. Make this also a regime. In all such cases there goes on a kind of perpetual attention,—"This one thing I do,"—that is, all activities are so associated with the main thing that values come around by the law of suggestion. Every man's thought-life is a partial closed system. It is his own thought-life, and every mental act therein is a part of the system, and more or less remotely related to every other act. This is equally true of Bill Sykes and of Sir Isaac Newton, and attention is the same, whether in the mind of Shakespeare or of yourself—vastly differing, however, in value and final outcome.

Because attention is the same in every mind, we are enabled to trace it in directive form in relation to all the established mental activities. This we proceed to do, having already considered attention in other respects.

Attention in Concepts and in Concept-Forming Judgments. A concept is an idea made to stand for any class of percepts, as, for example, *Tree* for any class of perceived or perceivable trees, *Righteousness* for any class of right acts or any class of phases of right character. The concept is born by comparing things and discovering their similar features. When you perceive any familiar object, you attend to its features and call up similar features in other objects, and judge it to be of the class indicated by the similar features. Otherwise the object could not be recognized by its class-name. Otherwise, too, the concept could not arise. The process is not always consciously carried out, but the process must take place, whether

or no. The reference to a class-name does not signify that the name is necessary to the concept, since the class-idea—say, of *Tree* representing all kinds of trees —is the same in different languages and would be the same if we had no language. Attention to percepts gives rise to concepts by a law or necessity of mind. A percept is a mental activity recognizing any object of sense-perception. A concept is a mental activity having the meaning of any class of such objects. At first the mind must always deal with individual things, and then it tries the formula, "What d' you call it?" Later an idea appears in some fulness which stands for the answer to that question given in terms of the whole class of the same kind of things. Lastly, I think the concept is a mere shred—a quickly grasped and used symbol. When an unfamiliar object is discovered, attention runs to its chief characteristics, to note them, and runs to anything similar already known in experience, thus seeking to place the object—give it some sort of class-relation, which placing or giving constitutes the concept-idea-meaning. For example, it is something material, it is crystalline, it is frequently seen, it is probably universal, it is——? If science knows nothing like it, we have to get a new name, because a new concept has been formed. Such an example seems to show that concepts are not mere names, for full examination of this object occurs before a name is found. The name is given the object in order that it may symbolize the object. There are many names symbolizing concepts in minds that have no power to form the concepts. The universal ether is an example. I have no concept for argon other than a kind of matter. No one, also, can form a complete concept of spirit, or Deity, or electricity. In many such

cases we observe the actions of the qualities or attributes of things which in themselves are to us unknown, and, classifying these actions, etc., assemble them in a class-meaning or class-idea, and call the latter a concept and give it some concept-name. The study of class-ideas or concepts makes it evident that, as the tag-ends or shreds of individual objects are made to stand as symbols for the objects themselves, so are the beginnings, as it were, or imperfect fragmentary meanings or parts of class-ideas made to stand in the general run of our thought for the complete concept represented thereby. You have in your mind the concept, silver dollar, and yet you probably have never exhaustively and scientifically examined any one dollar of silver. You know, however, that that shining round object handed over the counter is a silver dollar, and in the concept of a dollar you know quite a little more than a monkey knows, but not enough to boast of until you learn how to make this rag of a concept the real whole thing.

Attention in Inference. In the process of inferring we perhaps merely note various objects or events until a given conclusion is reached, which is then a subject of further attention. Or, we begin perhaps with the idea, "must mean something—What?" and attend to things or events through that idea. In other words, we give search-attention to given things or actions until a conclusion again appears—as if from nowhere. Or, we think two premises in right relations, and inevitably the conclusion comes forth. If the premises are thought wrongly, or in wrong relations, a conclusion may not appear because the premises suggest nothing, or, a conclusion being forthcoming, attention seeks to validify its emergencies from the

premises, or transfers to the idea, "erroneous," or "correct." The outcome will depend more or less on the mind's training and its power to attend long enough for truth to appear. It is the lack of such attention that gives rise to false conclusions. The world is full of false facts because minds fall into the habit of accepting premises and acknowledging conclusions without adequate—the make-sure—attention. Very significant illustrations may be given. Thus, it is said by scientific men who ought to know better that, since we only know mind in connection with matter, mind is an expression of matter. The real conclusion is that, since we only know mind in connection with matter, we do not know mind not in connection with matter, and so do not know that there is no mind apart from matter. If we see the closed side of a hoop projecting above a board fence, we may not even infer that it is not open below the fence-top, and we do not know but that the invisible portion of the hoop extends closed twenty feet to right and left. Correct attention here would involve one or the other of the ideas suggested and lead to an investigation of all the facts. So, again, when we say that the self is a system of activities, ordinary thinking insists that there must be some actor other than and behind the activities. Further attention might show that when all the activities of a given reality are abstracted the reality has vanished. The thought is lacking in that it deals with the invisible, yet it seems the truth that the person is the activities just as the activities are the person. Further attention to this matter in hand might well induce the conclusion that the activities involved in person are of two classes, those activities by means of which person expresses itself and those activities which constitute

person or by means of which an acting Somewhat expresses itself in person. If we seek, in harmony with the law of mind, to-wit, that every action absolutely necessitates an actor, to get at this acting Somewhat which expresses in the constitutive activities of person, we shall reach the definite and satisfactory conclusion that that Actor is Reality. When psychologists scout the idea of a self which puts forth mental activities, they betray either prejudice or a lack of good thinking. No one outside of a professor's chair would be guilty of such a betrayal of the intellectual *non sequitur*. The suggestion here is that the reader give adequate attention to the inferring process of his mind and to the facts involved. Such attention would save the theologian, the scientist, the physician, a vast amount of false inference, and rescue the business man from a jungle of poor investments.

Attention in Memory. So-called memories are thronging into the mind's stage incessantly. Attention may slip along from one to another, or it may select one and ignore others. Or, there may be in mind an effort to recall a something, in which case attention holds to the idea, "A something wanted." The thing itself is not present. We can not will to recall a given thing, or to have a given thought, for then we have it. If you will to remember a specific thing or to think a specific thought, the thing is already in mind, not by the action of your will, but by the associations which have placed it there in the very act of willing. The fact is this: the idea occurs of some fact, name, date, detail, act, object, event, not now in mind which is wanted in mind, and attention is this idea holding until the required thing appears. Or, attention consists in running over things as they come up in a connected

way, as, when we recite "by rote," or pass mentally through a series of events. Some mental activity not of the nature of a memory may suggest that you want a memory for a given purpose. Attention in memory, then, is the idea held, "Recall related to the matter in hand wanted."

Attention in Imagination. If the imagination concerns simple mental images, (not percepts of external things), then attention is the idea reproducing, say "faces," "landscapes," "animals," or what-not, when one simply wishes such mental pictures, and attention *is* the pictures as they appear when there is no control, but attention is any selected picture when control so determines. What more do I then have than that picture when I refuse to have others? But the idea I attended to may be, "The creation of the unusual, the grotesque or horrible, the true or the beautiful, or some preconceived kind of these things." Attention now is just any of these ideas held steadily, that is, all opposing kinds of ideas prohibited, until the combinations which satisfy the quest-idea troop on, and final selection is made by arresting all images not satisfactory to the quest-idea. When there is not merely a process of image-making going on, but also the idea of sentiment, truth, fitness, felicity, or any art-sense, then attention drives, as it were, two admirable steeds, imaginative thought and the image-combination, and it shuts out all mental activities not consistent with creative imagination, the mind in this process thinking images and thoughts until satisfied either in the mental results or in their formal expression in writing or plastic material. We thus see, again, that attention is not some mysterious thing apart from a mental activity, and that it should not be classified as a separate so-

called "faculty," say, as in this paragraph separate from imagination in action, but that it is imagination in action, and so that imagination is a kind of attention. You are invited to get this idea firmly fixed in your mind, that you can not attend without mentally acting, although you may mentally act without specifically attending, and that when you do attend you hold one kind of mental activity to its job, and refuse to permit any "walking delegates," or other ideas or mental activities to interfere with the job.

Attention in Emotion. It is evident that when we have a sensation, we attend to it in the sense of mere consciousness, or in the sense that other mental factors are ignored, that is, in the second or the first degree. Sensation is mental reaction subconscious or conscious. We are not *aware* of subconscious sensations—give them no conscious attention. A conscious sensation that receives no conscious attention is nothing. These statements are true of mental feelings, emotions, passions. If we have them, we are in some sense aware of them, and, because thus aware, attend to them. As with sensations, again, so here: These states of the self arrest and hold attention according to the degree of their intensity and our preoccupation in other mental activities. This means that the degree in which we have these states is the degree in which we have the attention involved. Intense intellectual or physical activities may so possess our consciousness that various sensations and feelings are, as it were, lost. But so long as there is any sensation or feeling there is some vague degree of attention, because the sensation or feeling is the attention. Thus, if one's house is on fire, even a toothache may vanish for a time, and a bit of worry is often temporarily "cured" by an hour at

the theatre. Mild feelings and emotions of all sorts receive weak attention because they are weak attention, while very deep feelings and emotions win and are strong and abiding attention because the states are strong and abiding. The attention lasts so long as the state lasts, and obtains in the degree of the state. Meanwhile, awareness of physical and other activities may go on with such attention—such feelings and emotions—because attention in the third degree may cover simultaneously quite a number of objects, or the states may so absorb consciousness as to inhibit all third-degree attention, thus focusing in that of the second or first degree. But we usually mean by attention the second degree. In this sense a feeling or emotion may be so intense as to inhibit all other mental action. We pay attention perforce and are conscious that we are paying attention. To disregard the state, then, becomes difficult, and the success of the effort depends on our ability to become intensely active in other directions. In this effort the subconscious may be enlisted to dispel the state by its own restorative action. In this fact we have the value of all sorts of suggestions calling for energy, poise, courage, confidence, and so on. Primarily, however, we inhibit attention to the feeling or the emotion, that is, inhibit the state, by inducing non-related ideas, thoughts, activities. We "shake things up," and give Nature—the subconscious—an opportunity to come to normal.

We attend, moreover, to feelings, emotions, and passions for the sake of examining them. In this case, again, we either actually have them and so inhibit other activities in order to hold them "before the mind," or we call up the ideas of them made possible by experience. In either case attention *is* the feeling

or emotion, or the idea thereof, becoming attention in the second degree in inhibition of other activities.

Attention in Willing. The primary factor in will is idea. With nothing present corresponding to idea, volition never occurs. The idea may emerge from the subconscious phase of the self, however, and so induce all sorts of involuntary activities. The bottom fact in psychic factor is its restlessness under action of environment, but also because of its nature. The first reaction of psychic factor to the action of environment is a state which in man develops into idea. The restlessness, then, is the expression of this idea-element originated by the interaction of the nature of psychic factor and environment. The idea-elements are various and more or less conflicting, each, perhaps, expressing more or less slightly, but when the elements harmonize and coalesce, so to speak, into one idea great enough, a definite corresponding action follows infallibly. The essence of will is the idea, and volition means, as it were, "Let it go so." In man this is as true of the inner mental activities as of any reaction to external action. We must remember that the ideas are induced, not alone by action of environment, but, as well, by interaction of the mental activities, the laws of association and suggestion being always at work. When adequate idea of any possible thought or action arises and holds, volition follows, action follows, inevitably. If this result does not ensue, some other adequate idea has intervened, and the given volition is stayed, but the volition "to stay" has itself become the ruler. More of this will appear in the chapter on the Will.

Attention in willing is thus the presence of the dynamic idea. Such attention here is always specific

in so far as the idea is strong enough to call for activity of any sort. We will thousands of physical and mental actions through attention in the third degree—with scanty consciousness—or subconscious attention. But when we consciously will, we have the definite dynamic idea, and so attention in the second or first degree. Attention to will regarded as a "faculty" is simply attention to a concept, "will-faculty." Similarly with the concept, "volition." Attention to act induced by a will-idea is attention to a result as related to its cause. As with attention, so with will: when we investigate either attention or will as a "faculty," a sort of entity in mind, rather than as a way the self has of acting, we fall into the usual confusion. Beginning with idea as possibly dynamic, and conceiving the truth that we never will without idea, and only will as idea having but one sequence, mental or physical action, we come free of pigeon-hole Psychology and find that will is the whole system of activities which drive the person into action. In all cases and always it is evident that inhibition of various activities in the interest of a given activity is taking place, so that the latter chiefly remains, and that the inhibition intensifies the latter up to the limit of its extent. As you deliberately attend to any external thing, inhibiting other attention, the object becomes clearer and more distinct and if possible more vivid. Its details come out. In time, however, if attention is unremitting, the object may lose its distinctness and clearness because the sense-organ and the nerves can not hold so high a degree of continuous action for long. The limit seems to be set by the requirements of normal use. Similarly with inner mental activities. Requirements of normal use seem to limit intensity of idea, or image, or per-

cept through inhibition of alien or other activities. But the general law holds as stated. Intensity here may be merely relative—that is, the activity, which *is* attention and solely so, may simply *appear* to be more intense because other activities are "stopped off." The practical outcome is evident. This operation of mind eliminates confusion. Where definiteness is required we attend for such definiteness. The relation of this fact to sensations and emotions serves a further practical purpose. A given degree of attention to the state intensifies the latter, thus suggesting conduct leading to removal of cause. We often magnify sensations by attending to them—that is, by just having them—by failing to do and think of other things distracting to attention. By cultivating attention to psychic feelings and emotions and passions we feed them, that is, permit them to absorb consciousness, or modify other activities constituting consciousness. On the other hand, attention to alien activities, that is, thinking and doing things alien to a given sensation or feeling, tends to decrease such states. Thus our feelings, emotions and passions are largely under our own control. And, indeed, this is the conclusion of the entire present chapter. Attention is a regulative method under operation of the laws of mind, and this latter means, the laws of the self. This brings us to our concluding section.

Thought Regulation in Creative Mentality.

The difference between a ditch-digger and Shakespeare might as well be infinite—so far as their life is concerned. Yet the ditch-digger has a human mind, and Shakespeare had no more than a mind. All the regularly established ways of acting mentally which

Shakespeare possessed the ditch-digger possesses. The one used these ways in details and in degrees impossible (in this life) to the other. Here, now, is evident one cause of difference. Shakespeare's (or Lord Bacon's) subconscious phase of self may, for aught anybody knows, represent an *order* of mind which the laborer does not share at all. The regulation of our conscious mental activities, so far as this book has now gone, holds good for all human minds. Yet, even were conscious and subconscious minds alike in all orders of mentality, the practical outcome of use varies almost infinitely. We conclude, then, that a man's mental activity (or a woman's) depends on three important factors: Endowment, Specific Training, and General Education. I do not add Environment because this is merely the workshop of psychic factor, and what psychic factor shall do with itself depends primarily, and in the long run, on just itself—alone. That is to say, psychic factor can do nothing other than express its own nature, and while environment calls forth this nature, environment can not determine that nature.

Let us look at the matter. The average man or woman is possessed of a mental endowment which is capable of specific training and of general education. Specific training is mental activity developed and habituated in certain ways for certain things, as, in the artisan's life, or the life of the professional man, or in that of the specialized scholar. General education involves all the mental activities in all fields of human thought, more or less. Of course creative mentality varies as endowment and specific training vary, and is weak or strong according to endowment and general education. We take up these modifying factors in the order named.

The Average Creative Mentality. It is rather easy to describe average men and women as devoid of any creative mental activity, but the remark is as unjust as it is easy. By creative mentality we mean more or less of connected thinking. So far forth Shakespeare could do no more than maintain connected thinking—even intentions and inspirations falling into line. And connected thinking is mental creation as concerns mere activity. We usually understand by the phrase, "connected thinking," however, "regulated thinking to a purpose." It is exactly this that obtains in the average human mind. There could be no "getting on" otherwise. We are compelled to think of the exigencies of life. A vast amount of aimless automatic mentality doubtless occurs in the average person's career, and some of it is a good thing for relaxation and variety, but very much of real purposive mental creation must also go on in such life, since men and women do manage to get through the years with decent credit. In the real criminal's life connected creative thinking is indispensable to his "success" in trying to be a criminal. Connected purposive thinking is creative. We create our thoughts, put forth our mental activities. This is true when we are merely reacting to the external world. Reaction is active, never passive in an opposing sense. Staring through the open window here, I can not help seeing objects, but I can only see as I myself interpret nerve-action in the brain induced by such objects. Since, during waking hours, the sense-organs are assailed incessantly and the self is incessantly active in mind, mental activities are continually engaged, and since everything in the mind is connected in some way, any connected thinking may seem other

than creative. This raises the question: Who does our human thinking?

The first answer to this question has been indicated. All mental activities occur in myself; they are phases of my mental system. By whatever cause induced, they are my activities, and I myself put them forth—create them. We create the universe we mentally live in, and what kind of a world we inhabit is, therefore, solely determined by ourselves. But this determination demands connected thinking of some right order if that world is to be more and other than an unhappy environment. Do not permit yourself to live in a mental backyard composed of tin cans and goats, but resolve to create for yourself a front yard in this Universe wherein such objects are unknown.

The second answer to our previous question seems to contradict the first answer. We think our thoughts only after we get them. For example, I sit at the window day-dreaming. I do not seem to create the thoughts that I think. The panorama runs on, and I note the ideas, images, and so on. I seem to be receiving ideas for thinking. But here, again, the mental activities are mind, they are nothing but activities in my system. Surely, this day-dreaming is not Uncle Obadiah's. But I think the activities into existence. That I appear to think them after they occur means that I become specifically *aware* of them *when* they appear. Nevertheless, the mystery remains that they appear without my conscious bidding for them as individuals. That is the seeming of it. But is this notion correct? I walk the street, abstractedly buried in thought, and the mental activities run on and on, coming and going, arrested, attended to, turned over, so to speak, examined, associated, accepted, ignored, built

up into a coherent whole. There comes, perhaps, a mental attitude of satisfaction, a feeling of conclusiveness, and I relax, turn to external objects or to less laborious thought and let the mind wander. During the former process, activities occur, ideas appear, without conscious calling on my part. If I call them I already have them. They simply come—seem to come of themselves. Who does this connected thinking? The answer is, "I do this thinking" in the sense of the first and second answers, and now in a third sense—that of a regulation by idea made dominant, by some purpose-idea to which I hold fast through inhibition of mind-wandering and of all ideas not germaine to the thing in hand.

While all mental activity is created by the self because only the self can put forth that activity, then creative mental activity is regulated in the voluntary sense by any idea held in mind as a regulative factor. Such regulative factor certainly appears in the average person's life, and may be anything in which he is interested for a longer or shorter time. It may be ambition for self, or fidelity to a family, or a day's work, or some particular task, as getting a bank account, or having a home, and so on indefinitely. The abiding idea gives character to our mentality and regulates our thinking.

But the average person beholds the world and construes life in his own way. Thus other ideas dominate his mind, such as any religious idea, political notion, industrial convention, matter of taste or mere fact. When he turns to these he falls into trains of mental activities more or less to the purpose, and thinks in creative ways, making plans, constructing arguments, building theories—acquiring a body of thought—training himself to think in definite ways for definite pur-

poses. Let us have done with belittling brotherhood by sneering at the average person's thought-life. It is a great life, a "wonder in Heaven." Emphatically are these considerations true of the artisan mentality. To acquire a trade demands endowment and directive thinking. Especial ability is here to be classed with the general order of endowment evident in genius—of the same class, though varying in degree. The master of a trade has done an immense amount of connected thinking—about a given thing, all around it, ahead of it, from apprenticeship to mastership. But this thinking has been not merely responsive to action upon the mind, but creative in a real and more or less initiative sense. And there is one difference between a good workman and a poor one: the latter simply thinks after things, the former creatively thinks in advance of things. This difference is especially observable in workmen of initiative ability, who so regulate life by certain ideas, as, "best quality," "easiest method," "greatest economy," "no obstacles stand," "some new value," that their thinking is forever alert and creative.

Creative Mentality in the Professions and Specialized Scholarship. The general principles that hold good in the creative mentality of the average mind hold good also in professional and scholarly thought-action. Thought-creation is regulated by Dominant Idea: "law and its subsidiaries," "cure of disease and associated conceptions," "moral influence of pulpit and parish," "news and methods of publishing," and any phase of art, business, science, education, government, and so on. In any case the mind simply holds to the given idea steadily, day in and day out, thus trying to think things through or out, inhibiting distractions, and the marvelous result follows: ideas appear, are ex-

amined, compared, rejected, accepted, arranged, built in. This is regulated creative mentality of the highest order save one—that of great talent and genius.

Other things being equal in any class of minds, that is, average, professional, scholarly, the effectiveness of the Dominant Idea, whatever it be, temporary or of the long-run, depends on the factor General Education. This is so true that the man of considerable education and all-round mental life can frequently learn to do the artisan's work more quickly and readily than the artisan himself, and do it better. So, also, the widely educated man often surpasses the narrowly trained one, even in the latter's specialty. And he inevitably does this if the narrow man has only a similar endowment. The specializing scholar is invariably handicapped by limited outside education. So, also, given two geniuses in mechanical invention, in business, art, science, or what-not, the one possessed of the broader mental discipline will surpass the other in achievement. It is often said of men of very special genius, "He does n't know enough."

The explanation lies in what may be called the "body of thought" and the scope of experience. By a man's "body of thought" is not meant, of course, a mass of "ideas," "impressions," "thoughts,"—mental "contents" "stored away" in some mysterious attic of consciousness or subconscious cellar. All these notions are false. There is nothing in mind save activities, and when an activity occurs it is done for, once for all. The "body of thought," then, means the acquired capacities for given mental activities. These individual activities are the ways the regularly established activities of mind have of doing in the given individual mind. Associated therewith always is the "gray mat-

ter" of the brain, which we *train* to act in definite ways by repeatedly calling into action nerve tracts and centers. Evidently experience is precisely such activities. The more perfectly brain-stuff is trained, the more perfectly it will respond to stimuli. The more perfectly mental activities are trained in association with brain-stuff, the more perfectly such activities will respond to stimuli. The Dominant Idea is always a stimulus to brain and mind. The perfection thus indicated involves the discipline of repeated and controlled action of mind and brain. Finally, the greater the variety and number of repeated and regulated activities in mind and its organ, the broader the scope of possible action at any time. This discipline constitutes education as a process. The sum-total of mental activities of which a mind is regulatedly capable is education in the substantive sense.

Now, what Dominant Idea a man may have is not a mere matter of will. You are not capable of making any idea you may happen to hit on a dominant factor in your mentality. You can only constitute ideas mental rulers as you have grown up to them. This "growing up to" involves experience and effort in the direction of an idea which might in its nature act as dominant. Experience and effort constitute the process of education. By so much as experience in mental activities deepens and broadens them, that is, establishes them as possible factors at command, and responds in them to a greater and greater number and variety of objects, facts, concepts, principles, relations, laws, and systems, by just so much does education deepen and broaden, and so, the individual "body of thought." By so much, in other words, does the individual mind become richer and stronger.

The relation of education to regulative creative thought thus becomes evident. First, it enables the man to have superior dominant thoughts because he has grown right up to them. In fact, he grows the thoughts themselves because of his education, during the process of it. The educated man does not foist a ruling idea into his mental activity; he gets it out of his educational discipline—it is born out of what he is and by the process of education. Secondly, this fact makes the idea capable of staying—always the man is subconsciously thinking that idea. He has developed it in a system of related activities; it is native there—and can only be removed by some sort of effort. It is a "part of himself." Thirdly, being a "part of himself," it has power over him because it is in such a definite and emphatic way a "part of himself." Fourthly, the Dominant Idea, in view of all this history, has a vast "field," so to speak, of definite mental activities, ideas, on which to draw, or which it naturally affects. In other words, what ideas shall dominate you depend on your training and education, and what mental activities shall thus be influenced depend on your education. If your mind is rich or prolific of ideas, images, thoughts, connected activities, and so on, the more effective must be the domination of your ruling ideas, your mental purposes.

Every mind creates according to its endowment and education—its material for creation—and its will to create. One mind does better creative work than another, endowment being neglected in this case, because its discipline has been superior and because its building fund is larger and finer. But always connected thinking becomes creative by so much as it constructs under the influence of some Dominant Idea.

In creative thinking, then, we hold steadily in mind some ruling idea—a theme, a plan, a belief, and so on —and inhibit activities not germaine thereto, and do not accept average mental activities as they appear. When such a process becomes the main thing for a period, we say that we are concentrating on the given object. Momentarily this concentration may be so complete that we lose consciousness of all things else —"buried in thought." Thus effective is common language. We are literally "buried"—consciousness receding into a grave, as it were, which shuts us off from all the world. Until a resurrection occurs at the remark, "The lamp is smoking," or, "Fare, please." Thus, when Edison was engaged on some new wizardry, it was necessary that his meals should be brought in to him, and they mostly remained untouched. We see indications of this absolute concentration on a ruling idea in Frederick Harold's "The Market Place," in which it was said of the hero, "You can see in his eyes ten thousand dead men." This is not infrequent in the business world, where you often see the proprietor so occupied with his success that he disregards the common courtesies of life, and breaks the back of your good story in his alertness for his customers. When this supremacy of the Dominant Idea is carried out to its limit, the world discovers a new man, and when we count the men of that sort, of the very highest order, we have Moses, Socrates, Buddha, Jesus, Angelo, Newton.

Regimes.

The reader will please observe that the following regimes are intended to be general only and must be brief, in view of the fact that the subjects of the con-

tinuous mental life are more specifically covered in the chapters that treat them.

Education of Automatic Mentality. We may compare the directed mind and the automatic mind to a great manufacturing establishment and its management. If the management is effective the operations of the factory go of themselves, that is, automatically under control of the management. If your control of your mental life is effective, the great bulk of its activities go on without your immediate specific attention. When you walk the streets with normal senses, you see, hear, feel, and so on, without detail control of the organs. During the ordinary occupations of the day a vast amount of your thinking goes on without similar detail control. Now, if you regard yourself as the manager of the factory of physical sensations and mental activities which, when you start them, or when they are started by external influences, will run on hit or miss, one way or the other, because they belong to you as a human being, you will perceive that the question is up to you, whether the factory shall run the management or whether the management shall run the factory. Now the management must educate the establishment, look after the "hands," look after the machinery, look after the material coming in, and see that the daily output is up to standard. Of course, detailed directions in this matter would require another volume, such, for example, as any one of the Power Books. The main thing for you to do in this regime is to get hold of the idea that probably almost all of your physical and mental activities go of themselves under the influence of your will and of external influences, but that the efficiency of your life absolutely demands that you take in hand the education of what

you may call your automatic self. In order to do this, you have to study that self and try to enumerate ways and means by which that education may be carried on. These questions may indicate what is here before us: Are you alert? When you attend to a thing do you really attend? Do you manage your mind-wandering? Are you running wild or have you a purpose? And so on. We may add: Do you remember or does it remember? Do you make plans or do they make themselves? Do you really perceive things or do they merely knock you in the head? And so on. Do you see the point here, and will you manage the machinery of your body and mind rather than permit these to manage you?

Education of Voluntary Mentality. The activities above referred to have their root in the subconscious self and exhibit in response to stimuli and acquired habits. By so much as you educate what you call the conscious mind, by so much do you educate control of response to stimuli and the formation and training of habit. The latter education is only under your control as you attend to the former education. The factory will run on all right and will probably report opportunities and suggestions for improvement if the management is efficient and knows how to take advantage of experience. Now take the office in hand. If this seems vague, refer to your own business or profession. You are a blacksmith, perhaps, a merchant, a physician or a teacher. By so much as you are reasonably successful by so much have you educated your automatic activities by direct attention to your controlled activities. In this way you learned to put a tire on a felloe, acquired competitive ability, and brought your artisan instincts to a degree of ac-

curacy. Now you see the point. We may state the thought in an axiom—as is the educated conscious self so is the subservient subconscious phase of that self, and so are the habits of the man. Observe: if you merely read this and the preceding regime and do not dig for the practical methods, you absolutely fail precisely in carrying out the regimes at all.

Function of the Will, Habit and Initiative. We take the will here in its ordinary meaning. A man may will to direct the day's work, and then permit that work very largely to direct him. Even a ditch-digger can improve on this method. He can keep his tools clean and will specific details in the use thereof. In your day's work do not merely respond to the suggestions that assail you from every hand, but resolve to select your responses and to control them for the best results. This simple statement must be taken in the most comprehensive and detailed way. If you will determine to exercise your will in the manner suggested, you will in time discover that you are forming habits of efficiency. Now, life is forever asking you this question: Will you be adequate—will you really *be* adequate to specific details? Your answer to this question is mighty specific, if it is right, and if you say I will try to be adequate, you begin at that point to be inadequate. Being efficient or adequate is not trying to be so, for then the world of fools and failures would be the world of success. You see, then, that you must educate yourself into habits that mean adequacy. All the Power-Books run in this direction, but after these and yourself not even Deity can help you. You alone can do the work. But the will is the man. When the individual discovers that he really controls himself for and in adequacy through his will

and his habits, then he begins to discover that he has acquired initiative. He is alert for all sorts of new things and ways of getting at things. The very process of this education has initiated new uses of will and new and better habits. And that process, operating in the subconscious and the conscious self, has developed what we may call the king-habit, the initiation of improvement in himself and in his work.

The Function of Demand. For a more complete statement of the principles here involved the reader should consult the other volumes in the Power-Book Library. In the author's work, "Creative Personality," our theory of Reality is particularly elaborated. We have already learned something of this theory from preceding pages, and here briefly indicate the practical application of the theory to everyday life. Everything in the Universe is an expression of Reality and is Reality. Reality expresses itself in all things uniformly and, as we should say, according to fixed and immutable laws. Man is a part of that Universe and is therefore also an expression of Reality. The tendency of Reality seems to run toward the manifestations of all its possibilities, more or less chaotic at first, but always finally toward universal harmony in development. We do not know any higher manifestation of the tendency than is seen in intelligence, and we do not know any more effective means toward universal harmony than intelligence in person. We therefore conclude as follows: the Universe is a system of manifestations of Reality in which person is effective toward the end indicated by the controlling influence of its intelligence. The exercise of intelligence is always thought of some form. Thoughts are not things, but they are forces, just as truly so as are the natural

forces of the world. Thought achieves always as the outcome of some desire. Always the achieving thought of desire is a demand or a command, in whatever form expressed. Your thought, then, is an instrument which you find within and by means of which you may modify all sorts of expressions of Reality in all sorts of ways according as your desires inspire them.

You are therefore invited to put the thoughts which express your desires into definite language, either mental or oral, and, remembering your human sovereignty, to demand the realization of those desires in actual life. You desire to educate the involuntary regulated activities of mind, including the subconscious, in such a way as best to minister to the welfare and efficiency of the voluntary regulated activities, and you also desire to regulate the latter in the best interest of a successful life. We have suggested that the details of these educational processes must be left to the student, since that subject is too vast and complicated to treat in any one book. Now the point is this, to find out the things that you want what we may call your automatic self, and also the things that you want your regulating self, to do, and then to demand, in carefully chosen and specific words couched in the form of a demand, the things you want yourself to do, the things you want yourself to be, exactly as though you were a god possessed of compelling power. If you are inclined to sneer at this suggestion, this fact shows that you are ignorant, and it calls for willingness to be instructed. A man sets to himself the task of acquiring literary technique, let us say, and then demands that he have literary technique. If he sticks to the demand the demand will bring into action all the powers of his mind and regulate every phase of his intellect. Or, a

man pastes on the desk before him the sign and figures $8,000 per annum, and this constitutes his demand for an income of that size. Almost every act and thought of his life for the year during which he adheres to this demand will be regulated thereby, and, in addition to this fact, his thoughts as well as his actions will influence the minds of others and actually dominate Reality so far as his activities touch the same. These are examples of demand ways in which you can educate yourself to greater efficiency. You are the office force in control of the factory, and your demand thoughts are authorities which the factory must in time obey.

Definite Pursuit of Interest. We all know that it is necessary to pursue some interest in order to get on. Yet few people seem to know this: It is one thing to follow an interest because it is an interest, and quite another thing to decide the interest that you follow. A scratching hen follows the interests of seeds and bugs, and many men never do any better. A man should follow his nose, but no man should permit his nose to be his boss. The difference between a trained and an untrained dog is the fact that the former is master of his powers of scent, while in the latter case the powers of scent are masters of the dog. You should learn to select your interests, to train all departments of your self, to select the best interests, and to develop habit and initiative for the best possible ways and means of attaining those interests. Now, you will probably assume that these things indicated are the things that you do, but the overwhelming probabilities are that you are mistaken. That fact is the excuse for this regime. If people knew how to regulate the interests that lure them on from minute to minute, from

hour to hour, from day to day, there would be no need for this paragraph. There is need for it, and you are invited to put the magnifier onto your life and thus to discover the interests that run you, and to decide the interests that you yourself shall manage. You will find this task about equal to that of overhauling and reforming some great manufacturing plant. But the values resulting will be worth the while.

Control and Use of Attention. In the preceding regime you have been requested to give your life more definite attention than you have perhaps hitherto given it. Now you are invited to give more specific attention to the millions of things that go into that life. It is a commonplace that a man must attend in order to get on, but it is not a commonplace that the proposition is admitted by everybody and really carried out by few. We all pass objects in store, shop, or street, day after day, and seeing them never observe. The Scripture is true: "Eyes have they, yet they see not, ears, and they do not hear." Even this quotation is probably incorrect. The real thing about attention is that you compel yourself to attend to the things you see and hear and do not really observe in such a way that you actually know what you have been doing, what the things are, what they mean, how to use them, perhaps their uses, and the best ways of using them for greater efficiency in your life. Now this is the regime. Focus your mental activities (which is attention in one form), and control that attention as the skilled mechanic should control his hand or the orator should control his words, his organs of speech, his facial expressions, his gestures, and, above all, his thoughts. If you will endeavor so to do in ways suggested by your work you will find yourself more and more auto-

matically giving the right attention to the right thing, and the habit thus formed will infallibly react upon your regulative mental activities in a way that will contribute surprisingly to your all-round training and adequacy.

Creative Mentality in All Fields of Life. Obviously the subject of this regime is immense, and must be treated briefly in this place. Protoplasm, in some of its forms, is vastly complicated, although composed of carbon, hydrogen, oxygen, and nitrogen. Yet protoplasm is the initiator of life. Protoplasm produces body and mind. Roughly speaking, then, four chemical elements build the stage and work out the drama of human progress. Here is marvelous initiative. But every exhibit of this initiative is creation. In a physical sense you are initiative protoplasm, and in a mental sense you are a climacteric result of that initiation. Every act of your body and self in mind you create. If you do not, who does? You are invited to bore into that question and answer it. No god, no devil, and no man or woman could do inside of you what you yourself do.

We put these rather startling things before you because, as the author of the Power-Books, we desire, as usual, to startle you with the significance of your own personal being, and to stir you up to fresh uses of your mental powers.

We begin this little task by inviting you to discover that you create all the activities of your sense-life, although these activities are *induced* by the external world. You do not go out of your sense-organs into that world, neither does that world crash through them into you. If you see, hear, smell, taste or touch that external world, how can you say that anything

else causes the sensations you have? Since, now, you have the sensations, that is, create them, why not do something new along this line? That would be creative mentality in the use of your creative powers. Why be contented with observing through the senses the same old things? Why don't you try to see, hear, touch, new things? Every day you are obliged to use your senses; why not try to use them in a different way? People who get on in the world and who grow mentally are always doing precisely this: they are using their creative senses in emphatically creative ways. You are invited to look into this matter of the sense-life, and to endeavor to put it to creative uses. If you will endeavor so to do, you will infallibly find a new world bursting upon you. This is all very general, and the details of the work suggested you absolutely must work out for yourself. If you do not see the point, it is simply good-night to you.

Furthermore, you have an inner mental life, composed of the involuntary regulated activities and the voluntarily controlled activities of mind, every one of which you yourself create. If, in that life, you are thus creative, why not control this initially creative power in the way of creating new activities and new combinations thereof to the end of achieving something different from the other man. Why plod along on the same old mental road? You are invited to ask yourself the question, Why do I plod along on this same old road? You are invited to get out of that old road, without making excuses for yourself, and to educate all departments of your self with this idea of creative mentality always present in thought, "I am creative power and shall practically use that power to the best of my ability." You are invited also to affirm

for long, "I demand the conscious unfoldment of all my powers."

The Chariot Race. The Universe is now engaged in what we may call a physical translation through space. All the heavenly systems seem to be moving forward as a complicated whole toward some far-off goal. So, also, evolution teaches that existence has its goal of development. This goal can be none other than the harmonious unfoldment of the possibilities of Infinite and Eternal Reality. It is as though some vast sovereign Power were driving a chariot through boundless space with the inflexible will ultimately to arrive. You are invited that you contribute to that chariot race according to your living and the measure of your skill. Think of yourself as driving the chariot of your own life, and never forget that by so much as you do this well, by so much do you assist the great movement above suggested. This sounds large, vague and sophomoric, but it is intended to inspire within you the determination to kill once and forever that dead man's notion that you are commonplace and so must live a life of no importance. Every minute of your life that you pass in the conscious belief that you are driving a chariot through the eternal heavens will be a moment well spent and will mean the better education of your entire selfhood in greater and greater efficiency. The continuous mental life is yours, to use and to direct as you will, like a Caliban babbling about Setebos, or a real man or woman helping Reality to make good in a perfected Universe. If you are inclined to say of this that it is all theoretical and not practical, you are driving a mental mud-wagon. You ought to drive a chariot, and you can do precisely that if you will think—and think—and think!

CHAPTER VIII.

MEMORY.

IN memory and imagination the incessant play of Reality as manifesting its possibilities for knowing exhibit the tendency of intelligence to "get on" and unfold person in two respects: to utilize past experience by means of a type of activities called memory; and to advance in development by making past and present experiences guides and instruments associated with and controlled by the idea—"the Future."

These types of mental activities enrich and give fulness to consciousness, suggest ideas of pain acting as warning or of pleasure acting as inducement, and run out into expressions of the good, the true and the beautiful in Reality. Their chief function, however, seems to be as indicated in the preceding paragraph. The mental manifestations of Reality are here "holding the mind-system together" in the general tendency to advance toward completeness of person.

Memory and Imagination: Distinguished.

Both memory and imagination are repetitions of some previous mental activity. The two phases of mentality differ in the following respects:

Imagination involves memory-activities in the sense that it consists of a combining of previous activities in new relations.

Memory involves repetition of previous activities

in their then-existing relations—thinking such activities and such relations by images or pictures in the case of external realities, and by formless ideas in the case of inner mental realities not thus imaged or pictured.

The difference is indicated when we say, memory's chief factor is *known* repetition of *any* activity, while imagination's chief factor is *combining* certain *kinds* of activities which can be mentally pictured or ideated. Abstraction and sentiment-ideas may be associated with the combinations, but the main thing in imagination is *combination* representing phases of varied realities previously experienced. A mental activity which pictures a familiar whole is, properly speaking, ideation, the whole being a mental percept. Thus, I may picture in mind a rose—the activity is ideation, is a mental percept. This is an element in imagination, since the rose is not a remembered object, and when the rose is associated with other mental images, imagination has combined mental percepts into a whole. Of course, it is not here intended that the percepts are necessarily first formed and then combined. This may be true at times, but as often the mental perception and the combining are simultaneous events. Further discussion is delayed for specific treatment of imagination, to be taken up later.

Characteristics of Memory.

The above distinctions being noted, we proceed to indicate: *certain distinctive characteristics of memory.*

1. Memory, if we dismiss once for all the pigeonhole notion, is always a mental activity and it is nothing else. This is so because all the so-called mental "faculties," regarded more definitely than as mere

capacities, are simply, and neither more nor less than, mental activities—activities in mind. The so-called "states" of mind are none other than activities, of certain general similarity, running on together or in a given succession. Memory, with every other mental activity, is an event in the mind's history. There is, in memory, mental action—something takes place.

2. All psychic activities are phases of processes. A psychic process is a more or less continuing affair. It may consist of a single activity, or several activities may enter into it. The psychic process is continuous because its activities continue—run in a series of a given kind. No activity is unrelated to some other activity, since the entire action of mind constitutes a sum-total mental process, but this sum-total process may be composed of various minor process-phases running together or in sequence, and the mental activities may be so miscellaneous and hit-or-miss that the general mental "state" is confusion or extreme mind-wandering. In any definite mental process every activity has its relation to the whole, and to all other activities in the process-phase. The relation here is, to the whole mind process going on, more or less remote, to the particular process in which it occurs, more or less definite; to some particular other-activity in that process, definitely specific.

3. Every mental activity, whatever its origin, considered in the last analysis, is one whole and not more. It is just itself complete, not made of parts. When we conceive *activity* in the abstract, it is seen to be simply a doing. Think of any mental activity *as* such, it is, and can only be, itself alone—a sense perceiving, a judging, a recalling. This, of course, is an abstract idea (a single activity), and will readily

be confused with a mental process. A sense-perception, or a judgment, or what-not, is in each case a process consisting of activities. But the latter are single, simple, all identical. If I mentally perceive a mental tree, the percept has parts, and the perception of a part may be a process consisting of activities creating the details. The creation of a detail perceived is the single identical activity. For the most part mental activities group into processes.

4. Every mental activity is identical with itself. No two mental activities can be identical with each other. When an activity ceases (as each does) there is an end. In memory, activity or process is repeated, but the repeating activity or process is not identical with the repeated. Such identity could not be, even if the two activities were absolutely alike, and believed to be one,—as is often the case, as must be the case under certain conditions, for example, annihilation of consciousness between the two activities. Activities may be alike to perfection, but they can not be identical; two separated things can not be one, two acts can not be one act—identical. Every mental activity and process is itself alone.

5. An activity which occurs in one way is not to be confused with one which occurs in another way, however alike the two may seem. A mental perception, tree, is not the same as a sense-perception of a tree. An idea of toothache is a trivial matter, but not so with the real "clash of worlds." So, again, when we consciously attend in a given activity, the experience differs from conscious attention in the activity recalled—repeated.

6. Each activity is what it is, but becomes itself on the occasion of its antecedent and the manner of its

origin, and this "what-it-is" is somewhat modified by its consequent and the manner of its ceasing. Associations enter into the character of mental activities. The idea "person," say, is what it is, but when the idea occurs in mind, it has some antecedent or occurs in some way: a "body" or a "mind" antecedent, occurring on sight of body or on evidence of mind, as the case may be, and when it ceases, the idea may have been modified by what was being suggested,—coming next,—as, angel, devil, person. In the run of our mental activities, there is always a *becoming* and a *ceasing,* and frequently there is an emerging from and a merging into. Even activity-idea springs from some idea-activity actual, and always *is* actual activity of some kind.

7. All mental activities are present now. No activity exists save now. When we speak of "latent" ideas, we mean "latent" activities, since idea *is* activity. When we speak of "latent" images or impressions, we again mean "latent" activities. But, an activity either is, or it is not. If it is not, it is not in any sense. If we say that an activity is not in one sense, but is in another sense, we are merely saying that it either is or is not in each sense, and in whatever sense it is or is not, in that sense alone it is, *if* it is, or is not—surely. A latent activity can have this meaning only; it is not actual. And a non-actual activity is nothing. In the phrase, "latent" activities, merely the idea of possible or likely activities is given, in the sense that activities are now going on, or the person-system is in a certain "state," and may be followed by the activities we have in mind—"latent." So, also, a psychic or mental condition is "latent" in the sense that various

activities are now in process out of which other activities which will constitute the condition may emerge.

8. It is to be observed that in mind there are only actual activities, no "latent" ideas, images, impressions, stored things, past activities, associations other than activities, "contents," memories aside from present, body of thought regarded as a mass of existing thoughts other than the present,—nothing but activities, involving, of course, the laws which inhere in the mental life. And such laws are not existing things *in toto*—are nowhere in mind save as operating in mental activity.

9. When an activity has occurred and ceased, it can never be revived. It can be repeated—which is a different process. You can repeat an act and revive a sick man, but you can not repeat a sick man nor revive an act. If I make a straight chalk-line across a blackboard and then draw the chalk unwaveringly along the line, I have repeated the act, but the second act is not the first, and I do not "revive" the first act by the second. Every mental activity, as itself, ceases. No repeated activity is a revival of the one repeated. Mind exists only contemporaneously. This proposition includes Deity, all intelligences, and yourself. We march abreast—you and I and God. Time is present only, regarded as fact. Past time is no fact—idea only. Past activities and present activities can not be identical. Past time is not present time.

10. No given mental activity is occasioned by other than the whole system of activities in which it occurs. No human mind has the least idea of what *cause* is or how it *causes*. If we say that will is cause, we do not know what *in* will makes it cause, nor do we know how will causes a single thing. A mental

activity does not *cause* the activity "next to it," nor is it *caused* by the "next to it." If so, the cause is caused and so on indefinitely—which *loses* the cause. The cause of any mental activity is the self, whatever be the nature of cause, and so, what the person-system shall do at any time is caused by the activity-phase into which the self has worked itself around. But we do not know how cause works in any of this "working around." While the idea "cause" represents a reality of some kind, doubtless, the most of our so-called *causes* and *effects* really represent invariable relation of antecedents and consequents. Unquestionably, I am cause of my ideas, since in mind they were not but now are, and now are in *my* mind. Yet always what looks like specific cause of an effect is simply the relation suggested. I can not will to cause a given idea, because such willing is having. If one idea is followed by another, I can not prevent the following but I can decide that a certain class of ideas shall not follow the idea I now have. In other words, I can manipulate the succession of ideas and in this sense cause them. If I cause them, they do not cause one another. In other words, again, any series or complex of ideas is of such a nature that its incessant changes shall be so and so, if "left to itself," not interfered with from without, and the being so and so exhibits succession or relation among the activities, but no cause in any given activity, the true cause being the thinker, and its nature in him (or elsewhere) being a fathomless mystery. Example: the sight of a wing does not cause you to think of a bird, for the bird idea does not always follow wing-vision, but if you are now thinking of birds the sight of a wing will probably (not necessarily) be followed by the idea of

a bird. An idea is not caused by its antecedent; it may be occasioned thereby; but the real fact is succession.

We therefore conclude that in a conscious human life any given specific mental activities may or may not occur at any given time.

But memory, speaking bye and large, must be a continuing series of activities in which each activity is a *whole,* is always *just itself,* is *identical* with no other activity, is *actually present,* is *never revivable,* is occasioned only by the personal *mental system,* though external and internal events furnish its *occasions,* is therefore *associated* with other activities in a *definite relation,* and is *determined* in *meaning* and value, at any time, by the *system-contact* at that time.

We remember all that we do remember, in each case, anew. Every memory act "dies." We *forget* whenever the activity ceases—whenever we have not the activity in mind. Every memory is an instant creation. When we forget we "can't think;" when we try to remember, we try to think; when we try to *"fasten"* in memory, we try *now* to think in such a way that we can *so* think again. What we shall remember depends, in part, on what the person-system is permitted by the self to be—in part on preceding mental activities, in part on control of will.

If this conception seems to reduce us to a kind of sea of unstable activities, and memory to a mere vanishing phase of the sea, the result is altogether the truth. The old Goths called the soul *"saivala,"* the sea. The sea itself, the Atlantic, is no more or less than a vast system of molecular activities, (water) and mass activities (waves and tides). Yet we can sail the sea. It is practical. Psychology does not unhorse

the practical life. It merely tries to tell what the man is who lives the practical life.

Factors Involved in Memory.

We may now indicate the essential general factors which memory must involve, on the basis of our conception of it as a mental activity pure and simple. These factors are as follows:

1. A sense of an abiding self;
2. A sense in every mental activity of belonging to the identical self-system;
3. The relation of togetherness or succession among the activities;
4. In the case of memory, an experience of activities succeeding the activity remembered—repeated;
5. A sense of past and present time, not as recognized *time* necessarily, but as some temporal sense connecting repeated activity with repeating;
6. A repeating of some previous activity, which repeating is a phase of the memory of the previous activity;
7. Comparison between the repeating activity and the repeated;
8. Recognition of the repetition *as* repetition;
9. Recognition in the repeating activity of certain marks or characteristics;
10. Operation of the laws of association;
11. Some action of the will in the effort to recall;
12. Some action of the will in control of memory. These factors we proceed to explain.

First Factor in Memory: A Sense of the Identical, Abiding Self. We have spoken of the self as a system of activities. In man this means that the psychic

factor's capacity for action reveals first in general restlessness, but that this restlessness has developed certain regularly established habits of activity as, physical and mental, and, in the latter division, subconscious and conscious activities, to the last named of which we give the "faculty" names, sensation, sense-perception, conception, memory, etc. Now, we know that some varieties of these activities are always occurring *now.* This "now" is an actual brief period, not a mere theoretical instant, and we recognize that during the "now" several activities are taking place simultaneously; we also know that always some of them are beginning and continuing and ceasing. In man awareness of activities, together and succeeding, gives rise to the ideas, "simultaneous," "successive." It is one thing to be aware of ideas (activities) in succession, and another to think "succession of ideas." Similarly as regards activities occurring together, and the idea "togetherness of ideas." Animals experience succession and simultaneousness in mental activities, but apparently do not attain to ideas of "succession" and "togetherness." In man alone do these ideas occur. The fact of succession and togetherness of activities relates to all events in our consciousness. Hence, in consciousness the following propositions hold good:

Not all the inner activities go on at once.
Not all of them begin or cease at once.
At the now-period some begin, some cease.
But not all begin now or cease now.

In this present now we are conscious of activities coming and going. There is, *in the now,* a sense of passing activities within a field which does not, during the now, itself pass.

And always we find these things to be true. They

are true of any conceivable now up to the present. The activities are always *of* the system. Always there *is* a system, since not all the activities cease in any now-period of the consciousness. Within the now-period the activities may reduce to one, but that one activity then constitutes the system to the end of the period. But we know in the now-period that no sooner does any activity cease than another has begun. If this is so in the period, the now will probably continue. So long as the now continues, the activities are coming and going and coming. The self comes to have the idea that itself will continue, that the activities will go on into a prolonging series of *nows*. This assurance about the *now* probabilities is a sense of an abiding self.

Even in the brief now-period which we can really grasp, some activities are beginning and others are ceasing. The now is long enough for attention to what is taking place in consciousness, and this attention notes the disappearing activities as well as the incoming. I not only know that I am writing and thinking now, and am assured of a continuance of this now, but, in the scanty duration of the now, I note the disappearing part of an activity and can fill it out to a beginning. In other words, I *know* that certain activities began, since here is the end of them. That is a case of memory. But what is it that is thus assured about continuance of a now and thus remembers an activity just gone? No activity is thus assured, or thus fills out another vanishing activity. But, since every activity is involved in every other, and all activities together are continually becoming, running, ceasing, never all at once, yet always one and then another, we say that the self-system it is that develops the idea

of assurance and the memory of acts just closed in our appreciable now. The mental system is a system of knowing activities, and the assurance and noting of activities just ceased, are forms of its knowing. The self can not know its own activities as other than its own. Because the mind is a knowing system, it carries within itself the phase of activity which is a knowing of the self. We get at the facts by reflection, but the facts can and do exist without reflection. There can be no memory apart from an abiding, identical self.

Second Factor in Memory: Activities Belong to the Self. There is a sense in which this is self-evident. The activities that *constitute* the self, of course, belong to it. But we are not speaking of an abstraction. Each person *knows* that his mental activities belong to him. They do not belong to others. They are his. In a practical sense any animal knows as much. The animal knows the not-self is not the self. It knows what to do with many kinds of not-self—for example, to eat and drink, and to flee from enemies or fight. If an animal could think hay a part of itself, it would never eat hay. If an animal could think of its own legs as not of itself, it would never walk. Of course, the animal does not consciously think in these analytical ways, and it does not know that it so knows. But in the practical economy of its life, the animal's knowledge extends thus far, that it knows its activities to be of itself—in some dumb, instinctive fashion. Otherwise it would never act at all, and it could certainly not remember. In the lowest forms of life it is difficult to say whether this acting as though activities were known to be of the self is as here stated or a mere reflex response to stimuli. But how intelligence can act with no awareness whatever of its activities

as being its own, seems inconceivable. From such lower phases through higher in animal life, similar intelligence increases, and in man reaches the climax of conscious knowledge that all activities belong to self. Of course, the statement holds good thus far only of the now-activities.

Third Factor in Memory: To-getherness or Succession of Activities. These are phases of consciousness. Our mental activities seem always to be several. They occur together. That is one relation of which we are now conscious. But ceasing, becoming, ceasing, are they all in the now-period. There is a general succession in which they become, go on, cease—not in regular symmetry, as, all beginning, all going on, all ceasing simultaneously, but in irregular fashion the going on of some possible activities, the beginning or the ceasing of others. Thus there is a relation of succession among our activities of which we are conscious. It is this togetherness and this succession in part which gives us the so-called laws of association. Each activity has something to do with its neighbors before and after or here and there, so to speak, and this more or less modifies any activity neighboring another. These relations also are essential to memory.

Fourth Factor in Memory: Sense of Time. We have this sense in the continuing now. The now is our practical present when one can survey successive and simultaneous activities more or less "all at once." We get this "now" sense, of course, from the activities going on, since these constitute consciousness. We are now conscious of the activities. But if we *could* be conscious and at the same instant if there could be no activities, the now-sense would be absent. An eye gazing forever from the instant it became an eye, into

a clear sky and seeing nothing else, would give mind a *blue*-sensation always, and no other activity in mind could arise. There would then be no consciousness greater than that of the blue-sensation, and no now-sense could possibly occur. Some sort of contrast between a perpetual This (the blue sensation or any other perception) and a coming and going That must be set up so that the judgments, "This is this, and not that," "That is that and not this," may be made, in order that *any now* sense can appear. The *now*-sense is due to contrasts among appearing and disappearing activities—or between any sum-total *now* and some coming, some ceasing activity within that sum-total. Time-idea springs from awareness of contrasting events. If, now, we may imagine all activities throughout the universe (including a Deity) and within the self, to cease, we see that the very "insides" of time vanish. This idea of a now is derived from the passing on of mental activities within the actual psychological present. Then we make the idea "now" do service for periods longer that we can at once observe, as, a minute, an hour, a day, a year, a century, speaking of each as present. In these cases a concept, a symbol, represents the at-once perceptions in the psychological now. The time-idea comes to be associated with the idea of measurement, meaning that certain activities are set off, in our thought, into sections or departments. The measurement is made sometimes by events, as, rising or setting sun, coming and going of winter and so on, or by artificial events, as, the action of a machine, like the clock, or, by human events, as the enthronement of a king, the flight of a people, the rise of a government, etc.

It thus appears that time is not entity by itself,

apart from activities somewhere occurring, but is an idea we have invented to cover various sections of the activities. The external activities go right on of course, in spite of us, but the idea or word "time" is not the activities themselves and is not their going on; it is a notion, a concept we invent to *represent* this going on *as measurable,* which *as measurable,* is itself an idea inherent in the idea, notion, or concept, because the time-idea is derived *from* activities, and these are "so many"—and can be divided in thought. So, eternity is just an abstract notion representing activities going on in a series without beginning or end.

The psychological now seems to slide on because the activities within it are just ceasing, continuing, just beginning. Consciousness holds on—some activities always there are. In mind there are always the feelings "just has been," "just to be finished," in relation to activities. There also are concepts built up out of perception of *"vanishing things* and *things to be."* The one concept, "just has been," is the idea of past time, the other, "about to be," is the idea of future time. Of course the past activities are dead, and the future are not yet. Past and future are realities only in concept; only present activities being true realities in themselves. And these are not the time, being simply material out of which we construct the idea, "Time."

We must distinguish between the sense and the idea of time. There doubtless is memory without the sense-*idea* of time, but never without the sense which we name time. The animal is aware of successive and simultaneous activities, within and without, and so has a sense of what we call time,—otherwise it could not get on,—but it never attains the time-

idea. No memory can occur without the sense of time as above distinguished, yet we are all more or less conscious always, during waking hours, of the on-going of activities, sense of time, but are not always conscious of the idea, time. In memory the sense of time becomes the time-idea when we think past, present, future, and when we definitely locate an event or series in relation to the past time-idea. When we speak of a future event, we attach to the thought, "possible, or probable, or sure event," the idea of future time, meaning coming activities in which the named event will occur. We may, of course, refer to future time merely in the sense that all that is to be, is to be.

We see that the past activities and contrasts play, in giving us the time-idea, in various ways. When we are incessantly active in varied ways, the time seems to pass rapidly, if we are deeply interested in them. If they all "go against the grain," the time seems long. To interest, the activities bring up constant variations and contrasts, and alertness kept on the *qui vive* with pleasure making us reluctant that they should cease. Interest and reluctance tie the activities together in what seems a brief time in comparison with ordinary experiences. If we are not interested in the activities, and the activities seem more or less alike, presenting little variation or contrast, there is scant alertness, and a constant desire that they should cease and be done with is felt. The dullness and the wish to be over with the experience seem to spread the beginning and the end far apart, as it were, and thus make it appear that more experience has been crowded into the time than is ever the case under ordinary circumstances.

On the other hand, when there are few activities in a given period, however interesting it seems long, more or less, depending on contrast with ordinary experience; less if the activities are agreeable more if disagreeable. Yet some past activity may in itself be so agreeable as to make the time seem short even in contrast with another very interestingly active period, because of reluctance that the time should pass, as, a day of perfect and delightful rest in a hammock after weeks of hard work. But if you don't like that sort of thing, a day will seem like a month. The factor of interest is again apparent. When we look back upon a section of interesting and varied activities, the time they represent in mind seems long, because more of them occurred in that period than ordinarily occur in others. Moreover, some of the activities are forgotten, and these "spaces" seem to spread the beginning and the end. But if the period represents few activities, they might well enough be packed into brief time, and the given period seems short. If the activities were distasteful, the period when looked back upon seems less than in the experience, but longer than it would have seemed had they been agreeable, and longer if they were many, but many or few, comparatively long by reason of the then desire that they should cease and the present unwillingness to repeat the experience.

As we get farther away in age from a period in life, that period seems shorter, it is said in some textbooks. This depends, I think, on whether or no we have the idea, when we think of a period, that it was full of activities and interests. My college life seems now about as long as it actually was. Any period, taken in the abstract, say, ten years, seems to *mean*

about as much as experience calls for, that is, the idea, "ten years," does not signify any particular less or more for retrospect than for present or future. Older people say: "How time flies." But I think that the notion of the "finish" of life—"only so much more, at best"—tends to thrust the time-idea into recognition of passing activities, so that the present seems brief. But, apart from such influence, far-away time-periods do not seem shorter than present, except as the far-away activities are largely forgotten. In that case, because the time-idea covers the activities, it takes only the *brief* time-idea to cover them. As related to time, as a factor in memory, much of the above is only remotely significant, but it seemed well to wander a little, since the subject was conveniently before us. Of course the time-sense is essential to memory. The analysis has merely sought to present certain facts bearing on our psychic life.

Fifth Factor in Memory: Inter-relation of Activities in Succession. We now more nearly approach the subject of memory itself. The case before us is an object, or idea, or event remembered. The factor in memory now to be considered is the fact that between the thing that *is* remembered and the memory of it must occur an experience of activities succeeding the former. So long as a given activity holds on, we have it, we do not remember it. You do not remember the "look" of a house while you continue to look at it, nor an idea while you perceive that idea in mind. This seems, but is not, a commonplace. You look at the house, let us say, and then and there, lose consciousness instantly, without any change in your position or environment, but *instantly* regain *full* consciousness so that the whole former situation is perfectly dupli-

cated; in this case you will suppose that you have never ceased looking at the house. Let us now assume that in the meantime the house is annihilated, but that, on the instant of instantly regained consciousness, you have a *perfect* memory picture of the house exactly filling its surroundings, in this case also you will suppose that you have never ceased looking at the house. Here are some curious instances.

We sometimes believe that we are remembering experiences in our past that have never occurred there at all, because we have thought them so often and distinctly that they fit right into our actual memories. But this always implies activities succeeding the "remembered" experiences.

We sometimes have memory-pictures so vividly that they are "projected" into environment and seem to be there in the room, or on the street. That is, they have all the characteristics given in sense-perception. But such pictures would never be consciously *of* memory without activities succeeding the last actual sense-perception and the present supposed one.

If one could see an object or have an idea exactly duplicating a previously seen object, or have an idea in the exactly reproduced surroundings, the knowledge of intervening activities which disagreed in some way with the present experience would alone confuse the mind, and if these were out of memory altogether, the mind could only discover the experience as memory by going outside of the surroundings, taken in and finding some fact disagreeing with the supposition of an actual first-hand experience.

It is by awareness of successive activities with similarities and differences that we distinguish an idea

or a perception as a memory. The unity of consciousness is necessary as something that remembers, and the variety of consciousness in successive activities is necessary that perception and idea may be distinguished as memory and not be mistaken for first-hand experience.

Of course we are not to take the idea, succession of activities, in any single-file sense. There is, rather, always in mind during waking hours, a marshaling of activities which maintain togetherness while some are arriving and others are departing. When the "departed" dwindle to one, that one fades away and sleep has us. The simultaneousness has a kind of on-going, and this constitutes the succession of mental activities. A thing remembered, then, must first incite mental reaction in sense-perception or idea, this experience must be followed by other mental activities, and then the original experience must be repeated, in order to any memory proper whatever, as a conscious mental action. One may, of course, think memories and suppose them to be actuals, but this fact also calls for the succession noted, not for consciousness of memory, but for the thoughts which really are memory.

Sixth Factor in Memory: Similarities and Differences Between the Activity Remembered and the Remembering Activity. We are not here referring to the succession of activities which constitutes the fifth factor, but, to the two activities solely involved—the thing remembered and the memory of that thing. If the two mental activities are absolutely alike, the memory is so far forth perfect in itself. By so much as they differ, by so much is the memory imperfect and doubtful. If two activities are totally unlike, there is, of course, no case of memory at all.

We identify memory by the similarities and differences between it and the remembered activity. That is to say, the similarities are the main things, but the differences assist in determining the memory to be poor if they are numerous and pronounced or good if they are scanty and negligible. These differences and similarities are not always fully made out in consciousness, but in such cases the recognition is rather in the subconscious phase of the self. With any supposed memory may go a feeling of uneasiness, or a degree of uncertainty, which seems to emerge from below, or, a fine feeling of contentment and certainty springing up instantly with the memory-act or slowly emerging up and surrounding it. In regard to many remembered things, such as dates, names, facts, the identification of the memory with the thing remembered must assuredly take place subconsciously, since we only know that memory is correct, we do not know *how* we know. In hundreds of cases, about all that memory means is this: We simply know we had such and such an experience, and do not really know much of its details, if any at all. This knowing is not a something taken out of the experience and stored and held over, since nothing exists in mind save activities proceeding according to law. The knowing is a subconscious activity of identification of the conscious memory-act with its antecedent.

The question arises, then, How do we identify a memory-act as such? I think we must answer, by the standard of experience. Every memory-activity corresponds more or less with the activity remembered; we may say the latter "overlays" the former. If this is so, it might seem that the first activity has first to be repeated, then "laid over" the memory-activity. The

memory-activity is simply a more or less perfect repetition of the activity. We have thus, after the original activity that is remembered, a repetition of it as a standard, since the original activity died when it ceased, a further repetition which is the memory, and an overlay or comparison between the two. This can not be true unless the standard activity is made by subconscious repetition of the original, a case that can neither be proven nor disproven. Whether or no, there must be a comparison between activities remembered and the memory-activity proper, else how are we to know the latter as memory and more or less correct? This comparison demands some standard for the memory-act identification, since we can not remember without identification of some sort. Where, then, is that standard—how do we get it? The answer may be correct that the subconscious self creates the standard, since there is reason for holding, as Rosmini says, "that every operation whatever of our minds is unknown to itself until a second operation reveals it to us." But we may also say that a memory-activity, *because* memory, *as* memory, is itself a presentation of the standard in the sense that mind knows *in* the activity what the activity is,—memory,—not original sense-perception or idea or image. But here, again, our question persists: How does mind know memory-activity as not original activity? The answer is, that experience has taught us two things: first no mental activity is ever repeated absolutely in its original form or relation. It differs somewhat in intensity, in its context, in its origin and ceasing. Experience teaches us that a repeated activity is memory-experience, not an original. But these facts merely identify a memory-

act as a memory. How do we know that the memory-act is correct—a memory of a given thing?

So far as past experiences are recalled, we never can identify them other than as memories, never as altogether correct except by actually and externally duplicating the situation. We began by associating self with the experiences, and now when they are remembered, the "my experience" recurs in mind. This is all we can do in many instances. But, on the other hand, in many instances we *can* duplicate more or less the original situations. Doing so brings the memory-activities to bear on the actuals, lays the former over the other, and so compares and identifies. I gaze at my summer cottage, and then turn instantly away, call up in mind a picture of it—remember its "looks." If this were my first experience in the matter, how should I know the memory picture truly represents the visual picture? I could not know, and would turn back and look. If the look totally displaces the mental picture I should be as ignorant as before. But it does not do so: I can now compare my picture with that house. I find the picture and house agree, and always thereafter, when the picture comes up in mind, I know it is a memory-picture of my summer cottage. I believe this process is a constant phase of our mental experience.

Experience is always engaged in the identification indicated, and, in the case of many sorts of memories, we have a mere "I know this would agree with the original" because I have so often found certain mental activities to mean exactly that. A test would find in the memory *the same thing*. Therefore, *this* activity is memory.

We sometimes suppose a memory activity to be

an original, and in such case must needs recur to past experience in order to settle the doubt. If we find that some other mind has had the activity, we are perhaps inclined to define our own as memory rather than as original. Yet we may have had the activity as original, notwithstanding. Experience alone can solve the question.

We sometimes suppose an original activity to be a memory, and may refer to a similar activity in another mind's experience of itself as proof. But recurring to past experience may convince us that we have created the activity, that it is no memory. Whether or no all these remarks always hold good, it is evident that the memory of a thing must more or less correspond with the thing and that memory is identified as memory by such correspondences noted in experience.

Seventh Factor in Memory: Repetition of Activity. But this involves, of course, a repetition of the activity that is remembered. If we let A stand for any activity, say, "perceiving a house," then, in order to a memory of the house, we must repeat the activity A. That is, remembering that the house *is* A repeats activity A. On this matter we note several things. The repetition A is not identically the original A. The original activity ceased and was not. The repetition is not a revival of the original activity; A original was complete in itself and ceased completely, "leaving not a wrack behind." But it left something in the person-system, to-wit, a capacity to repeat the original A more readily, but less intensely or perfectly. And it was associated with neighboring activities in various ways which also left a similar capacity. The original activity A thus modified the system in which it oc-

curred. So often as the original activity in the case before us is repeated intensely and as perfectly as possible, the capacity to repeat correctly is strengthened and the repetition may become a habit or automatic, as we say, on the appropriate occasion. The capacity to repeat, but less intensely and perfectly, brings the fact out that the repeating activity A is somewhat different from the original A. I do not see that this is a law for memory; it is rather a fact disclosed in the mental system, and in that sense is a law *in* memory. The stimulus that occasions original activity A is always greater than that which occasions the repeating activity A. Moreover, the associations of the repeating activity A are not exactly the same as those of the original A. The repetition-activity, then, lacks something of the original activity. A memory is not absolutely like the thing remembered. We therefore formulate the process of memory in this way. A memory-act repeats some original act with something dropped out. A is repeated as A. Remembering is mentally acting as previously, with omissions; a memory is a remembering, a less intense and perfect repetition of a former activity.

Eighth Factor in Memory: Recognition of the Repetition as Recognition. We repeat with more or less fidelity many activities without recognizing the fact that they *are* repetitions. Some of these repetitions are so frequent or so regularly established, that they are become habits, in physiological functions, in physical acts, in mental activities. We learn how to do all these things habitually. Here the mere capacity to repeat has become a tendency and even a kind of compulsion. Such cases represent a phase of memory which must be referred to the subconscious self, since

they can not occur without memory somewhere and this memory does not reveal in consciousness. And, of course, many conscious mental activities occur which are unrecognized as repetitions of former activities, and are neither conscious nor subconscious memories—they are mere repetitions without recognition of their character. But in conscious memory proper not only does A imperfectly repeat A, but A is recognized as A repeated.

This recognition obviously involves a noting of certain characteristics in the original activity and a noting of certain similar characteristics in the repeating activity. When we forget things we do not, or are not able to, repeat the activities by which we first had them. In order *not* to *forget* we need to *fore*-get. In thousands of instances we do not fore-get at all: the activities simply occur and are done for forever. This is fortunate, since association would otherwise crowd consciousness with miscellaneous activities not wanted and of no value. When we *fore*-get, the activity is intense and perfect enough, and its characteristics and associations are sufficient, to modify mere capacity to repeat the original activities and induce tendencies, more or less strong, to repeat on occasion, that is, on suggestion and general action of will. The relative value of the items above mentioned seems to be as follows:

Intensity and perfection of original activity—of less value than the remaining items;

Associations of original activity—of less value, perhaps, than remaining items;

Associations of the remaining items—of less value than the last below;

Characteristics of original activity seen in the repeating activity—chief value.

For example, I observe a building, say, my summer cottage. I have looked at it all around, inside and outside, hundreds of times. The perception of that house and its environment has been very intense or vivid. This perfecting of perception is in itself of immense value to memory of the place, but the *occurrence* of the memory, notwithstanding, depends on characteristics and associations, more than on the vividness and perfection of the perception, while the vividness and perfection of the memory depend on the vividness and perfection of the perception more than on characteristics and associations of either the perception or the memory.

The associations that went with perception of the house have value for both the occurrence and the vividness and perception of memory, since the way we come to a mental activity has much to do with its intensity and completeness. I may have a casual idea; associations may influence its intensity and completeness not at all; or, I have an idea or perceive an object while engaged in some activity which itself makes the idea or object vivid and completely known: then, of course, associations have value both for perfection and occurrence of memory. If, however, the associations never again present themselves, how shall I remember the original idea or object? And, however pronounced the original associations, *their* occurrence again in mind may be so weak and fragmentary, that memory will very weakly arise, if at all.

The associations of a memory-act are of value because they induce it. All activities in mind have associations and are induced by the same. You can

not directly will to put forth a given mental activity: when you so will, the activity is there. We are not always able to account for given present mental activities,—to note their associations,—but these are surely somehow, somewhere, in mind. Every mental activity has its neighbors and is modified by them. Otherwise mental activity could not be set going and held to a given purpose. So we say that the associations of a memory-act are of great value to its occurrence rather than to its intensity and perfection, although they may have a bearing on the latter factors as well. Trivial matters "stir up" often times intense and perfect memories, but the memories can not arise at all without their occasioning associations, and these may occasion very dim and imperfect memories notwithstanding.

Ninth Factor in Memory: Characteristics or Marks in Original and Repeating Activities. We come, then, to the characteristics of the original activity which we repeat more or less in a memory-act. These seem to constitute the chief values in the recognized repetition of activity called memory. Repetition is not memory without recognition *as* repetition. When we recognize, we re-cognize, we re-know, know over again, but *know* that we *so* know. This *knowing* that we know is simply a knowing of a mental activity *as being* a repetition, and it is thus a noting of the characteristics of the repetition as having appeared in the original activity. Thus, to take a case of visual perception: I saw a house yesterday and see the house today. Yesterday I noted its style, shape, color, ornaments, doors and windows, yard and so on. This noting consists of mental activities. If one takes all in at a glance, the noting is all-at-once—a single group of mental activities. To-day I again note all-at-once the

same house. This also is just a group of mental activities. But it is a repetition of the former activities, and if I now know the repetition as *such*, I now knowingly note the characteristics as having obtained in the original perception. If not, I see—repeat my former act, but do not remember—do not recognize. It is precisely so in a repetition of activity which is a memory-picture. I think of my cottage and have a mental picture of it: the style, shape, color, doors and windows, roof, piazza, field, grass, golden rod, fence, garden, road, sea, trees. All these items are in the one group of mental activities—the single mental picture. They are the characteristics or marks of the picture. But they are in the picture because they were in the original perception. I know this because my memory-picture always corresponds to the perception when I return to the house. I can stand near it and close my eyes, get the picture, open my eyes, and verify it. I know the picture is correct because I have verified it and can do so again. The standard of assurance is my experience. The factors of assurance are the characteristics or marks of actual perception which I mentally repeat in the mental picture, and the knowing that the characteristics and marks *are* repetitions of former perceptions makes the mental picture a memory-picture.

Thus with memories of all objects, ideas, acts, relations. The characteristics or marks in a repeating activity (memory), are not always clear and distinct, and we are not sure that the activity is a memory, until we "get hold of them." In trying to repeat a given activity,—seeking to induce the memory, repetition,—we are really hunting around after those marks, and when we recognize them as belonging to, we have, the

memory, the repetition-activity. Sometimes we seem to have the marks and still fail to remember, but when we have the marks sufficiently or when the right association-activities occur, the memory as such emerges. And oftentimes all the original marks and associations "drop out," cease and appear, never to be repeated,—and yet we remember just the naked thing, idea, act, relation. Here is repetition of activity without marks of any discoverable kind. In such a case there are, of course, associations, but the associations relate to the unmarked activity. If the repetition is known as such, this is memory. The repeating activity, percept, idea, act, relation, is itself the mark—the whole-thing —that is, the completion of the activity marks it. I know that 2x2 is 4 and 2x16 is 32, and the square of the hypothenuse of a right-angled triangle is equal to the sums of the squares of the other two sides. I remember all these things, for there was a time that I did not know them and had to be taught. Here are complete repeating mental activities known as memories, in which the only characteristics or mark seems to be correctness, completeness. In still other cases, we remember, yet miss the marks, and say, "I can not say how I know that this is memory but I am sure that it is." So, also, we remember the *laws* and *methods* of doing things, in some cases knowing *why* we know the *law* or *method,* that is, consciously repeating in the memory act the marks and characteristics of the learning. But mostly we remember how to do things without being able to tell why we know, to repeat the activities involved in learning the law or method. If then, in all such cases, the memory-repetition-activity must include the characteristics and marks of the original activity, *this* repetition must be referred to the subcon-

scious phase of the self. Certainly, in very many instances, this is not true of consciousness at all. We have a considerable army of naked memories.

And it is also to be noted that an immense bulk of our mental life consists of symbol-activities. Many activities are chopped off about as soon as they begin; they would naturally complete if permitted to do so, but they were crowded out by other activities and so died an untimely death. Thus it is only when intelligently observing that we really *see* things. Ordinarily we are aware merely of seeing parts, even fragments of things, or ragged outlines, hear sounds with out getting their whatness, feel, smell, taste and touch, as it were just the edges or ends or tops of things. These fag-ends and skeletons constitute our symbols for facts and realities in perception and in memory. When some new fragment appears, we are often surprised, for it disturbs the symbol, and we have to readjust the fragment into the symbol.

It is so also with thought. Our ideas, concepts, judgments, pictures, trains, etc., are very largely symbol-pieces caught up and let go, rarely completed activities in any other sense. Often we are content with the symbol and vastly miss what its meaning would be to more careful and thorough thinking. Thus our memories are unstable or their "content" is meagre and non-suggestive. Moreover, consciousness is forever a merging, one activity into another, one "state" into another. And finally, when we "look in on the mind," we find all sorts of flitting things, shadowy somewhats, ghosts and floating rags of mentality, memories of the past, a vague, shifting, uncertain, spectral background in which anything may occur, God knows what and how and why, and disappear, ourselves knowing

not for what imaginable reason. Well may one refer all this mass to subconsciousness for its origin, since it emerges into consciousness, made as it is, and as it is sinks away within the self—which now has the feeling of being infinitely deep.

Tenth Factor in Memory: Association of Original and Repeating Activities. It is important that the idea of *association* should now be more specifically defined. Mental activities occur together and successively, and these ways of occurring involve various connections which are something more than succession or togetherness. Our mental activities have a way of making into each other, of displacing each other, of emerging from each other—as it were. Of course these processes do not mean that any complete activity goes into another or comes out of another, but the meaning is this: that an activity begins in a certain way, succeeding other activity, continuing perhaps a little, and ceasing in a certain manner because another activity has started in. We have thus a sort of fore-and-aft aspect for any activity. This single-file illustration is true merely as a phase of a larger succession of together-activities. The several at-once activities have their commingling fore-and-aft aspect of association. The association proper, however, is the way activity or activities give out for others or supplant others. The way of just-coming and the way of just-going constitutes a phase of association which appears later in recurrence of activities. I am walking aimlessly in a forest, and my steps are therefore successive, as are all the body activities together, but not only am I taking steps one after the other and performing bodily acts successively all-together, but I am also doing things in certain varying ways, moving un-

consciously around to the right, stumbling forward to right or left, swinging one arm more than another, etc. Whether or not I get round to my original track depends not alone on togetherness and succession of activities, but on the way these activities have occurred.

Similarly, my mind is wandering on and on aimlessly, each activity succeeding some other, all together proceeding successively, and whether, while mind-wandering, I shall repeat an activity depends upon the way it came and went no less than upon the fact that it did come and go.

I perceive a tree in a given way, following any other activity, and just that way and precedence of activity may decide whether I shall think of Japan or Heaven or an ape or a fig. This then is one phase of association: the way mental activities get started, the way they finish or get stopped.

But the characteristics and marks of mental activities constitute associations as well. When I perceive a red rose, I perceive color and petals and shape—at once. The at-once perception is of red petals making a shape, and *redness* and *petals* and *shape* are the characteristics of the perception of the object. Seeing a red rose may call up my lady's face because associated with that loveliness in a former perception. I remember the face because I see the rose. The rose suggests the face. Or, a mere red spot on a cabbage-leaf might do the same thing. Any characteristic or mark may suggest a mental activity if it has once been associated with a similar activity. In memory we recognize such marks as repetitions of previous activities: the marks may bring the memory, or they may identify the activity *as* memory. We may say, then, that mental associations are the ways activities come

and go, together with certain observed characteristics of the activities.

The instrument of all mental activity is the brain, and so all processes of association seem to involve neural processes in that organ. It is not, for this reason, correct to assume that brain-action, could we know all about it,—which we do not know,—would exhaust the question of association. For, in the first place, person is not body outside a psychic self; person is psychic self phased in body and phased in mental activity. Body is as much *myself* as mind is, and *vice versa*. If we say brain-processes exhaust mental activities, we say what no living man knows. We may conceive of brain as a thought-phase of the self-thinker. The brain-processes are then conceived of as thought-processes occurring in its own permanent matrix. Finally, no neural activity in brain becomes anything *for* thought until it is interpreted *by* thought. Nerves and areas and chains and hemispheres in any state of activity are not thought unless they are interpreted *for* thought, but interpretation for thought itself involves a dealing with that which is not thought. The nervous activities are in the brain, but their meaning is given by the self that has built brain for that purpose,—by that very process,— interpreting its own reactions, or giving meaning to actions of external world upon the nervous system.

Thus we conclude that thought-associations, while related to neural activities, *must* involve psychic activities of interpretation of such neural activities. When we can find an entity, color, actually plastered on to things "out there," or orchestral harmony actually emanating from objects coming in contact "out there," or an abstract idea of justice in a protoplasmic quiver

"in here," or a heavenly vision in mere posteriorness of a brain-area, let us concede that an instrument is its master, a mold the fitter, a brain exclusively and exhaustively the thinker, the thinker organized matter, or organized matter exhaustively and exclusively not matter in any sense but something incapable of being identified with it. The fact is, the neural activities are associated with psychic activities, but must have succeeded in history as organism to organism or not at all, and the thought-associations merely accompany the neural associations, sometimes *as* causes, sometimes *as* effects, but are not identical therewith unless interpreter can be identified with interpretation. Nevertheless, it should be kept steadily in mind that person is one individual—not self in a body, but one individual phased at once in body and mind, so that mental associations are not psychic activities and neural activities, but are unitary things phased at once as thought and nerve-action. It does not really matter whether we say the physical brain is all or the psychic factor is all, provided this allness characterizes the rest of the Universe. Let the Universe be all sand or all psychic not-sand, its workings will amount to the same thing. So, of brain and psychic factor. But if we mean by the allness a denial of some of it, that meaning carried out would upset things all around. If I mean that I am all psychic or all sand, no matter; I can still have actual thoughts *as* thoughts. But if I mean that I am all sand and no true psychic factor, I can not think: I can only act molecularly. My thought-associations are then simple chemistry, and have no value other than to keep the compound together. It is certainly a poor trick the psychologists are turning when they call their science a sublimated chemistry. Why all the pother

about it as Psychology? There is not a thing on earth which we can not do perfectly, not a science known that we can not master, with no *scientific* knowledge of Psychology whatever. All we need is practical wit or scientific mentality.

The value of a science of Psychology springs from facts which are psychic and not chemical, belong to Psychology and not to Biology.

Eleventh Factor in Memory: The Will in General Memory. In the chapter on the will we shall see more specifically the nature of that function. We may here define it as the control of physical and mental life. Since our theory holds that the psychic factor has developed and maintains both the body and the mind, and since this involves intelligence in psychic factor for itself (not as in the locomotive—in the builder for the engineer, but as in the engineer for himself), we say now that body and mind represent a willing intelligence at work. The body does not mean a machine set going by an outsider; it means the subconscious self in willed intelligent action. It is precisely so in the mental sphere. Intelligence wills the regularly established subconscious and conscious activities in mind. So far as our conscious knowledge is concerned, these operations may well be regarded as automatic. In the action of memory we have phases of such automatic operation. Given, the necessary conditions, memory-acts occur spontaneously. But, while the conditions may occur spontaneously in any given case, their spontaneous occurring depends very largely on our general control of our mental life. This is especially true of the *kind* of things one may remember. Your will is consciously employed in the control of your life, and you have a trade, or a profession, or experience as a

person of society, in business, in scholarship, etc. In other words, you have had a life experience, and you are this moment thus and thus employed because of the general previous and present direction of your will. Hence, the mental associations which your thought-life has formed more or less now determines what sort of things you now remember while your mind is purposefully acting, or running free without particular purpose.

The use you have made of your will has much to do with what you may happen to recall here and now. But there is a more definite control of memory than the above. You can not, of course, remember what you have never experienced, but you can will that your experience shall concern certain fields of life, so that memory shall be desirably "stored," as it is said, or, so that, on occasion, your mind shall repeat and recognize only desirable activities because only such have occurred. And you can so bring the will-sense to bear on selected mental activities that they *may* be repeated and recognized whenever you may choose. This is the definite will-control of memory here suggested as the eleventh factor. It means the will that the associations and characteristics or marks of mental activities shall be intentionally rehearsed and intensified, so that at any future time the normal action of mind shall surely bring the required "memories" around as wanted. We shall see more of this when improvement of memory comes up for discussion. The factor is of immense practical importance.

Twelfth Factor in Memory: *The Will in Memory Recall.* This and the preceding factor combine very closely, and so far as concerns determination of mental contents *for* memory, the relation of will to recall has

already been indicated. For example, you have chosen your life-work, say, that of a carpenter, that of a lawyer, etc. Any present experience you now have tends to suggest memories of houses or court cases or what-not. As you have willed that you should remember definite things, suggestion has operated more easily and effectively. But the twelfth factor concerns the will *now* (at any now) to remember what you wish. You can not now will to recall a given thing because, if you so definitely will to recall, you now have the thing itself—you recall what you say you will to recall. But when you desire to recall what now you do not recall, you can so concentrate on the idea, "I want to recall—a something—a date, a name, an important item of business—what *was* it?" that the subconscious phase of mind will stir up its associated activity in such a manner as to at last come around to the desired recall. This is the meaning of our twelfth factor. The exercise of will in this sense may be so repeated and persisted in that in time intensity of determination for recall will become very great and very effective. Its comparative value and power are those of the positive mental action as against the negative. Some people think so negatively and weakly that it is a wonder they can successfully will to recall anything. Some people so weakly will to recall, it is a wonder any recall occurs. Others think so positively, we wonder they can ever forget. And they will to recall so emphatically that they often actually block or confuse associational mental activity. These minds rarely fail in recall, however; the recall may be delayed by mental impatience, but in due time it occurs. This is one of the fine triumphs of the will.

Fields of Memory.

Having thus indicated the factors involved in memory, we may now proceed to the fields covered by memory-action.

1. *The Inner Field of Experience.* The general field, of course, is individual experience. We can recall anything we have experienced. We can repeat any mental activity of the past, and, theoretically, we may recognize any repetition as such. These remarks apply both to the subconscious and the conscious mental life. It may be true, as is often claimed, that we do not really ever forget anything in our past experience. This means that all our mental activities have been in some way related to one another because they have occurred in our personal mental system, so that, if only the train of associations could be started and could continue without outside interruption, we should, of course, run through the entire chain. Some such thing seems often to occur under exceptional circumstances, as in recorded experiences of revival from drowning, as in illness, etc. Nevertheless, while the subconscious mental activities take a wide range in this respect, no doubt, and even the conscious in peculiar conditions, it is probably not true that any one ever recalls his entire detailed life history, and for the following reasons:

Innumerable mental activities are incessantly occurring which are mere shreds and hints of real thought, and which never receive conscious attention at all. This is true also of bodily action.

Activities of this kind are expressions of sheer psychic restlessness. They reveal the mere aimless play of psychic and physical ability to act.

Very many of these activities are simple reactions to meaningless stimuli playing in on the inner phase of the self from its own body and the external world.

The great bulk of them are not born in thought proper, and have no value or relation to thought in any real sense at all.

The associations and marks of much of this kind of activity are so common, so weak and so purely incidental, that they must inevitably drop out (so to speak) of our connected mental experience—or fail to stay in as associations and marks—or have no connecting power.

Since we must regard memory as a product of intelligent psychic action and hold that it has been evolved for use, we may say that no conceivable purpose could be served by the theoretical power to remember the sum-total of individual experience. On the other hand, it is fortunate that our memory-life seems to be restricted to a narrow pathway running backward, so to speak, through the great forest of our whole experience. Otherwise we could remember a vast amount of valueless material or should be incessantly pestered and confused by a mass of details sufficient to swamp any man's conscious mind. This fact does not disprove the claim that we conceivably can recall all the details of personal life; it should be taken in connection with the preceding remarks, especially, perhaps, the reference to merely incidental activities and the weakness of their associations and marks. The chief consideration, however, is the fact that our memories are not "stored" existing realities. They are recognized repetitions of former activities. They only exist as such activities and when the activities occur. Regarded as psychic, memory is a pres-

ent event, and when it is not present it has no existence at all.

This conclusion leads to the question of memory and the material brain. Do we record mental events in the brain-tissue? Our answer is—only in the sense that mental activities involve the nerve-cells of the brain, involve some action therein, and that this induced nerve-action may in some way modify the nerve-substance or structure. In a sense, this is undoubtedly the case, since certain areas of the brain are definitely employed in certain definite kinds of mental activities, such as the visual area in the rear portion of the brain; and the apparent "occupancy," so to speak, of one hemisphere only for the bulk of mental work. But such facts merely show that certain areas of the brain have come to be "set aside" by certain sorts of mental action. None of these facts show what *takes place* in a nerve of the brain when it is involved in a mental event. Even if we knew that some definite modification of the nerve follows its own activity, we should still have before us the question: What is it that *causes* such nerve-action and modification? Does the nerve-action cause itself? If this is true of any nerve it is true of all. Does external stimulus cause nerve-action in one neurone or all? Then the brain is merely a storm-centre, it is not a volitional thinker,—we do not think, — we merely "do when we are done." Is this stray rag of idea or picture which I now detect in my mind due to external stimuli? If so, since I can not trace it to its outside occasion, it must be due to nerve restlessness running on from cell to cell. But why do I not have such shreds of consciousness from each restless quiver among the cells involved in the connection between external stimuli and this particular

"shred"-reporting cell? To say that I do, but unconsciously, is to ask, how do I get consciousness here and not in all the chained nerve-actions? The answer that we do not know this *how* is good, but this means that we do *not know* that these shreds *are* due to external stimuli, even remotely. They may originate within the brain itself. We then have a number of nerve-actions which are induced by the general inside play of things. But this inside play of things—exhibit of mere nerve restlessness—is also a little system of mutual reactions. The activities can not be controlled by anything, for the controlling anything is denied existence. Whether mental activities are occasioned from without or from within, since they are all nerve-action and no other, mental experience is without control. No one can think, we can only have nerve-vibrations as the latter chance to occur. In the meantime, how do the nerve-vibrations get any meaning? If the nerve-vibrations *are* meaning, then, to what? To the nerves? Then the nerves are intelligent. Then the brain *has* intelligence. And this is our theory only—that the brain is a permanent product and expression of the intelligence—not that the intelligence is a product and expression of the brain. And always, it must be remembered, is the *meaning* given in nerve-action an *interpretation.* Two activities inevitably co-operate in thought: nerve-action and interpretation of meaning. The nerve-action occurs in some degree in the infant brain, but the intelligence has to assign meaning to, to get meaning out of, to interpret all the nervous disturbances of, its brain.

It would seem reasonable to conclude that an immense quantity of brain-action occurs to which we never consciously or unconsciously assign any mean-

ing at all. The notion that we never forget anything may therefore be abandoned. It is to be understood, of course, that the neurones of the brain are always involved in mental activities, and that many such receive interpretation by intelligence when they occur "by chance." Pure, concentrated thinking, however, while it *involves* nerve-action, need not originate thereby. Here we seem to have something more than protoplasmic change: A thinker who causes such change because he has built the brain and is using it. All our knowledge issues from experience, but not all our experience is derived from the senses. What we call intuitional perception of truth—intuitional ideas— the uprising of pure sentiment and lofty conceptions—may *originate* back of the instrument, the brain,—though this origin does bring the brain into action. In memory we have recognized repetition of previous mental, and so nervous, activities, and, of course, much of our memories—the involuntary—occur no doubt because the brain-action involves cell after cell in some irregular series, so that some of their activity is interpreted just as at the first and *means* memory as it then meant *experience*. In memory which is willed recall the same thing occurs, with this difference, that the mental idea "recall," itself an activity involving brain, compels nerve-action to occur in some series making to the nerve-action which will get the meaning, "the action wanted--memory desired." And there is room in the brain for all purposes. Estimates have been made to show the number of neurones in a human brain. Thus: "Nothing could be easier than to calculate the whole number of perceptions and ideas a man could have in the course of a life time. The central thinking organ is made up of a vast number of little star-like bodies

embedded in fine granular matter, connected with each other by ray-like branches in the form of pelucid threads; the same which, wrapped in bundles, become nerves, the telegraphic cords of the system." It has been estimated that the number of separate ideas the mind is capable of entertaining is three billion, one hundred fifty-five million, seven hundred sixty thousand. The nerve-cells of the brain vary in size from one three-thousandths to one three-hundredths of an inch in diameter; and the surface of the convolutions is reckoned at "about six hundred and seventy square inches, which, with a depth of one-fifth of an inch, would give 134 cubic inches of a cortical substance, and, if the cells average one thousandth of an inch, would allow room in the convolutions for one hundred thirty-four billion." These quotations are introduced for the sake of suggestive illustration of the fact that it is possible, so far as the brain instrument is concerned, to entertain an enormous number of ideas, each of which might use a cell in action. But in innumerable cases our mental activities are repetitions, so that the average man does not begin to employ his entire brain, even the hemisphere which he has decided to use. We have no notion of the meaning of thirty-four billion, and, therefore, have no opinion as to whether or no a civilized person's lifetime *could* require less or more than this number for the sum-total of all his mental activities, even assuming that each activity involves a single nerve-cell. Our mental life, on the contrary, seems to involve but a small proportion of all the nerve-cells used in the hemisphere, this proposition involving repetitions of mental activities and so, by modifying the used cells, as it is said, forming nerve-habits, and thus establishing the physical basis of memory,

whether voluntary or involuntary. The nerve-cells are never entirely at rest, of course, and when a cell which has become habituated in a certain way of action does become active, the interpretation which intelligence gives it is its meaning, and such meaning may be mere repetition without memory-significance or repetition with meaning recognized as repetition, or memory. Thus, in spontaneous memory, the general play of nerve-action runs on until a specific nerve-action is reached when interpretation gives the memory meaning. In willed recall we have the idea, "recall," setting up more or less definite nerve-play which may continue for some time through many nerve-cells until the right nerve-action occurs, or which may "short-circuit," omitting all sorts of connections and coming more or less immediately to the required nerve-action. A little later we may have this phase of nerve-play definitely up for consideration. Thus we see that the brain-structure facilitates memory, but that its action can no more account for memory than the vibrations of a Stradivarius violin can account for the music evoked by Ole Bull or Paganini. The field of our memory, as previously stated, is a part of the individual experience. In a correct sense, since not every personal action is necessarily an experience, we may say that what we *really* experience we *may* recall in memory. Any past mental activity *may* be repeated at any moment and be recognized as repetition, as any previous cell-action may be again induced and interpreted as memory. If, however, one could recall *all* the events of his life, would not the repeated drama require another period of time equal to that life? Testimony of such memory during the moments of supposed drowning simply stands for the *notion* of a life-review,

but beyond the *belief* the review has no value. One writer believed that, under the influence of ether, he had discovered a principle fundamental to all human philosophy, and with great effort held fast to that principle, and, still staggering, wrote it down: "A strong smell of turpentine prevails throughout."

Passing, then, to the field of memory as indicated by experience, we know that we have experiences with objects, ideas, qualities, acts and relations. Such experiences we therefore remember. Memory concerns the external world of objects, qualities, acts, relations, and the inner world of ideas involving facts, laws, principles, truths, personality, quality, action, relation. In the external world we must include Nature, with all her visible or tangible objects, and our own body and man with all his visible products. In the inner life we must include the mental action which construes the external world and so really builds it within as interpretation of external realities. Our memories thus concern the two worlds—the one which exists in some way yonder, the inner world which in part is our construction put on that outer world's action upon us, in part our own creation pure and simple, both parts obtaining within. The seeming opposition of the two phases of the memory-field now suggests an interesting question:

How much of our inner mental experience can we recall as memory? We can run over the external events of life very readily and completely, but to run over the purely mental experiences of life, even as associated with external things, seems difficult and gives only fragmentary results.

We know a great number of things, and know that we know them, so that we are able to think them

at will. When such ideas occur, they are familiar enough, and we say that we remember them, but almost nothing of the mental experience first had in their acquisition appears ever after as remembered *experience.* Here are names, dates, historic events, natural facts, objects, laws, phenomena, ideas of philosophy, science, government, industry, business, professions, social life, etc., which we know we have acquired, yet the process by which we have learned them, the mental history involved in learning them, is almost an utter blank to conscious memory. In the subconscious phase of the self such processes may be preserved in the sense that the original acquiring activities may be repeated. But this also seems unnecessary as explanation, since it implies that in order to remember we must subconsciously learn over again the activities emerging in conscious memory. It is better to say that the self, conscious and subconscious, does learn how to repeat previous activities—establishes the ability to repeat just such repetition—and that, when the repetition is recognized as such, this is memory. I have tried to recall the mental experience of learning things as surely mental, separated from actions of the body and from external associations, but the instances in which I can do this are rare indeed. The memory of inner emotions in one or two cases seems to hold good, but on analysis I find that I am here recalling physical states, with the knowledge that I must have had certain ideas in mind. I can not recall the process of ideation. No experience recurs to me in which, *disassociated* from my body in some circumstance, condition, or scene, I learned mathematical truths, scientific facts, moral principles, business rules, the greater ideas of human life. It is said that the frontal lobe of one's used brain-

hemisphere is the area devoted to intelligent thought. Other areas are involved in various kinds of sense-perception and muscular control, as, the visual and auditory areas, and so on—and, of course, there are intra-nerve connections among these and between them and the frontal lobe of thought, so that any kind of sense-perception may occasion frontal activities and trains of thought remote and different. But, while all this is true, memory seldom, I take it, involves *recognition* of what may be called frontal thought as memory. There is recognition of thought as familiar—as known—not of the original processes. We may be able to recall the *fact* that at such a time we acquired certain knowledge, but this is not the same as recalling the mental process by which we acquired the knowledge.

An explanation of this general fact may be offered somewhat as follows: All our mental life occurs in the midst of a physical environment and is more or less associated therewith. But our connection with environment is through the sense-organs. The external world is forever acting upon us through the organs of sense. The bulk of our activities concerns the external world. For these reasons, memories of mental processes *not* definitely associated with external things attach, so to speak, to the *results* of the processes because these are the main things, the processes being merely incidental to the results—are more or less infrequent and more or less difficult in recall. When, however, the sense-organs are involved in acquisition experience, three things are to be noted: the sense-organs connect with sense-areas in the brain, and corresponding memories consist of sense-images or sense-ideas. But the sense-memories, because they *are* sense-memo-

ries, involve environment and our action in and relation to environment. Here, then, the things learned, while chief in importance, are not so emphatically the main things; the acquisition processes are of value oftentimes in themselves, and so our sense-memories often carry with them items of personal history and the how, when and where of learning. And, of course, the reign of sense largely predominates in all our mental living. But when that reign ceases somewhat for a time, as in getting the multiplication table for example, the *mental* process of getting is lost to memory, though we may remember school-desk and teacher and the fact of a hard struggle. Similarly in regard to a very great mass of personal knowledge. Nevertheless, the memory of abstract ideas—all sorts of mental possessions—is true memory. You remember all that you really know, that is, are able to re-think former thoughts and recognize them for what they were. If you could make a list of all these known things, ideas, qualities, acts, relations, facts, laws, principles, etc., they would build you a formidable volume. Yet, in the vast bulk of such memory you have no recollection of the inner mental processes of acquisition whatever.

II. *The External Field of Experience.* The other field of memory concerns the external world. A brief analysis of this field may have important suggestions.

We remember objects. This means every individual object revealed to us through sight, hearing, smell, taste, touch—all things thus revealed in Nature and the world of human creation. In comparatively few cases do we recall the process by which we became familiar with such objects, and always in such recalled experiences the memory involves ourselves in the body

as well as the thing then being learned. I know thousands of individual objects,—remember when I see them,—but know nothing of how, when or where I got to know them. I know a multitude of *kinds* of objects, but the last remark holds good here also. I see them, note a rag or two of the individual thing, and classify it so and so—by use of memory of the kind —that is all.

We know all sorts of individual sounds, recognize them when we hear them, and classify them; all sorts of sound-combinations and, recognizing, place their origin and classify them; all sorts of smells, tastes, and touch-contacts, and recognize their kinds and causes or sources or objects. And this is all. In a certain sense we may say that as these memories are or predominate, so is our mental life. One person thinks mostly in vision-pictures, another in sound-combinations, another in touch-perceptions, another in imaginative activities, another in thought-abstractions —in the latter case objects as such appearing only incidentally and perhaps as obstructions.

We remember ideas either related to sense-perception or as pure abstractions. That is, we know them when they come up in consciousness. We do not learn them anew at each occasion: they are recognized repetitions of mental activities. Here again our mentality varies, the memories being determined by personal peculiarities and life's main occupations. We remember qualities—all those which we attach to material objects, such as color, weight, hardness, utility and the like. We say that the qualities pertain to the objects, but the truth is that the objects exist in certain ways and can be put to certain uses, and we interpret these ways, give them definite meanings

which we call qualities. There is no color in gold, weight in lead, hardness in steel, taste in an apple, sound in a piano, fragrance in a rose, smoothness in polished marble. All these qualities are the thoughts (or "feelings") we have on occasion of seeing, hearing, smelling, tasting, touching. As, when you read a letter, the thought is not in paper, ink or words, but in the writer or the reader, so qualities are not in things but in the mind's interpretations of the states and actions of the things. Thus we remember, not the states and actions of things, but the thoughts they have previously occasioned in our minds,—the qualities,—our own mental activities brought into relation with states and actions of things.

We remember acts—as, a flying bird, a moving train or boat, a running horse, etc. We remember no action without an actor, because we know no such. We have the symbolic concept, "action," and can think it as a symbol, but when we fill out the symbol by thinking about it, some sort of actor slips in. We remember action, then, only when some perception of actor is possible. The final action involved in taste, or smell, or touch, or hearing, we never perceive, since we are here dealing with nerves out of reach to consciousness, and we recall results, not processes. Of course we remember, or may, all sorts of body-actions associated with such memories, but the action most intimate to taste, smell, touch, hearing—is beyond us. We do not perceive it, and can not recall it. Vision-memories differ in this respect, that, while the nerve-actor is not revealed, the out-there object-actor is before us. We perceive the object in action and so remember the action, but, always, of the object.

We remember all sorts of relations, as spatial,

temporal, logical, factual, of laws, principles, truths, systems. These relations must be either of external objects or of mental duplicates or activities or of pure ideas. It is the memory of relations that enables us through associations to recall objects, ideas and experiences. Here, again, we discover factors which determine differences in individual memories. The apprehension of a relation is a definite mental activity, and ability for such apprehension varies remarkably among different people. Some experience difficulty in apprehending spatial relations with any fair accuracy. Some meet the same difficulty in regard to temporal relations. Some find it not easy to perceive logical relations, some seem never to make out the true relation of facts. Multitudes never apprehend at all relations of law, principle, truth, system. All such apprehension depends on previous mental occupations and goals. In this respect, as perhaps in no other, we see how vast is the world of remembered thought achieved by man through individuals here and there, which the average mind never discovers to exist, to say nothing of achieving. Here is a long chemical formula written on a blackboard. It is so complex that you have to take it in sections. I know nothing whatever of the relations involved. Some men think in mathematical terms. It is all gibberish to you, perhaps. Some men remember in terms of abstract relations, or of musical relations, etc.

We may say, in general at least, that the truly great memory is one in which relations play the heaviest role, being the realities along with which objects, ideas, qualities, action, etc., are brought into consciousness. Such a memory is great because it can summon forth mental activities representing all

the acquisitions of a life, largely at will. It is not that the mind can arbitrarily recall the vast mass of details when wanted; it is, rather, that because the mind customarily deals with relations, it can institute such a mental train of activity that the details must inevitably appear. All the man knows is netted into his relation-thought, and when he "casts the net and draws it," the details come perforce. Very largely this represents the scholar's mind; it is a mind of relational activity. Yet, because the scholar is apt to be a plodder, the relational phase of memory with him is apt to proceed slowly, and recall is apt to proceed laboriously through ordinary mental associations. When genius appears, memory-action is rapid, ordinary associational processes are shortened, the mental recall-action proceeds almost wholly through the greater relational activities, —of logic, of law, principle, truth, system,—and all the man knows is thus practically marshalled before him. Mozart, when a boy, heard a great musical composition once, and immediately reproduced it in writing "from memory." But such memory is not laboriously of details; it is easily of relations. If you have the right sort of mind, you simply begin at the beginning, and your relational memory does the rest.

We remember personal experiences. Thus our memories repeat sensations, efforts, results, scenes in which we have taken part. We acquire languages and use them because we remember them—know them. The experiences had in getting hold of this or that word is only in rare instances remembered. Similarly with concepts, which, as we have seen, we use mostly in the fragmentary symbol, seldom in full completeness; we become familiar with whole trains of thought, and these trains, regarded as our personal possibilities,

constitute the bulk of our "body of thought." But who can recall the original mental activities by which he has acquired words, concepts, trains of thought? The most of our memory of experience seems to relate immediately in some form to the operation of the sense-organs, with ourselves always present in the scene brought up.

Types of Memory.

The above considerations disclose the fact that our memories differ not alone in degree, but in kind also. The word "kind" is taken, of course, in a general sense of reference, since memory is always recognized repetition of mental activity. Thus one man's memory most readily and effectively refers to vision; he remembers best in pictures. Another memory proceeds by sound-ideas: he remembers best by sounds. Others remember most easily and successfully by ideas, by principles, laws, relations. Often where one kind of memory predominates, other kinds are wanting. Similarly, with any one variety of predominant memory. Variations occur in that variety, so that we have, as related to vision, scenic-memory, form-memory, face-memory, name-memory, date-memory, figure-memory, page-memory, etc.; or, as related to sound, word-memory, noise-memory, harmony-memory, sound-quality-memory; or, as related to touch, tool-memory, instrument-memory, object-memory and so on. We need not try to be especially exhaustive here; the purpose is illustrative only of our general proposition that types of memory occur while memory remains always precisely the same mental activity.

But these illustrations suggest that our types of memory are not altogether "born in us;" they are also

due to the trend and activity which we permit or indulge in our mental life. To a considerable degree we may mold memory, so to speak, for visual objects, or for sounds, or for things, facts, laws, principles, as we decide. If one lives in his eyes largely, he will remember mostly eye-things. So of the other senses. If one depends on the eye for recognition of person, ignoring the ear, his memory for names will be poor. If one is content to know facts only, without interest in what they mean, he will not remember principles, laws, relations, very successfully. Your memory depends on the main emphasis of your mental life, assuming, of course, that you possess the average human endowment. The value of this truth will appear more in detail when we come to the question of memory's general improvement. These types of memory depend on personal endowment and life-history. Two other types there are which depend on memory's relation to the mind's nature and general activity. These types are, as we may call them, Involuntary or Spontaneous Memory, and Deliberate Memory or Intentional Recall.

Spontaneous Recall.

Spontaneous recall is a recognized repetition of a previous mental activity,—seeing an object or scene, thinking a name or fact, and the like,—which repetition occurs because of the automatic working of the laws of mind without direction for the purpose of recalling. Always are some activities taking place in the mental field. Each activity comes and goes in its own way, is preceded and followed by other activities, has its own marks or characteristics. The latter we may say belong to the object-thought, as, "building," or.

"liberty." And all this is true at all times. The result is thus stated: the activities go on according to the laws of mind, and, as they go on, they establish certain connections and associations. When, now, an activity which has formerly occurred (as, seeing the same house the second time), its former marks or characteristics and its former mental connection tend to appear with or in it. There is, then, a tendency in mind to repeat its activities, and also a tendency to repeat their marks and characteristics. The connections chain the activities, so to speak, in a series. But the activities occur not only single-file, but also in at-once groups, and the chaining is therefore of all the at-once activities in a group of lesser series. If you look at a cluster of stars you can run an imaginary line straight through several points, but you can also connect every star with all the stars in the cluster. Similarly with our mental activities. If the tendency to connect were always exhaustively carried out, any activity might start a process of "running-back" through a long list of previous activities, as sometimes seems to occur in revery, or through a long series of groups, following an exceedingly tortuous course. But this exhaustive process is usually greatly abbreviated by "short-circuiting" and omissions, with the result that no mortal can tell what remote and seemingly non-related memory may occur at the "suggestion" of any other nameable mental action. Why or how the mind plays such fantastic tricks upon us we do not know. We have observed these operations, and the so-called laws of association are simply conclusions formulated to represent the operations themselves, like any other law of Nature. When the repeated mental activity demonstrates by its marks and characteristics that it

is a repetition, the latter are our means of recognizing it as a repetition, and the case is one of memory. We now illustrate by reference to the general classes of association as sometimes listed. The list is often reduced by two or three classes, but may be given entire for the sake of some completeness.

Contiguity: Objects in space, actual or conceived, are associated as near or remote. The mental picture of my cottage suggests the shore near by or a farmhouse far across the bay.

Contrast: Objects, ideas, qualities, acts, relations come into contrast, and any item in thought is likely to suggest a contrasting item of the same order, as, the giant Sequoia of California suggested by a Maple which I observe while writing this sentence.

Resemblance: Objects and ideas resemble one another, so that, for example, when I see John I think of Henry, his twin-brother, or when I think of *"farm"* a ranch may be suggested.

Succession: Events occur, as we say, in succession, and thus "day" calls up "night," or the idea "walking" may suggest "a series of fallings."

Cause and Effect: We know nothing whatever about cause in its essence, but always when we see or think what seems to be an effect, the idea of "cause" or "the cause" may come to mind.

Whole and Parts: A branch may suggest "tree" or an iron track the whole railway system to which it belongs.

Genus and Species: A species represents the fact that man classifies things in groups under greater general notions. A "species" is an invention which never closely covers the facts. A "genus" is usually a relative idea. Thus: we may think "being" directly on

seeing a butterfly, or "living thing" or "bird" or "animal."

Sign and Thing Signified: The Crescent may suggest Moslemism or the moon, a cross, Christianity, Knight Templarism or a telegraph pole.

In the chapter on "Commercial Memory" in *"Business Power,"* may be found a diagram illustrating to the eye this associational working of mental activities. Of course, not all such activities are memories, but they become such when recognized. Or, if you wander aimlessly through a forest where you have spent many an idle hour, you will ever fall into old tracks, ever pass objects noted before, ever hear sounds previously heard, and when you recognize paths, objects, sounds, you will remember them. You do not seek them; you merely find them again. If the forest could move in fantastic ways so that you could follow paths, observe objects, hear sounds, exactly as though *you* were moving, yet yourself remain on one spot, you would experience the same recurrence and recognition of mental activities. But in this aimless wandering, you never tend to restore the whole of any previous experience there. The mind does not work that way.

Intentional Recall.

Intentional recall is a recognized repetition of a previous mental activity which occurs as the result of an effort made to that end. We repeat a statement under the previous heading: *the activities go on according to the laws of mind, and as they go on they establish certain connections and associations.* These statements make memory possible. We could not repeat and recognize activities unless the latter occurred

in some regularly established way. We could not recognize repetitions as such without the characteristics and associations. The tendency of mental activities to induce previous activities in some way related, constitutes the general condition on which we are able by intention to recall what we wish.

The repetition may occur because of two things: because we "hold fast" to the idea, "Unknown thing now believed to have a bearing on my present thought wanted;" or, "All things I have known bearing on this subject wanted."

To illustrate the first case: you meet a person and want his name, or you are writing and want a certain word for exact expression. To illustrate the second case: you are up for examination on engineering or postal geography, or you are arguing before a judge, or you are promoting a combination of manufacturing interests—and in each case you concentrate on the thing in hand with a call-up in mind, with a mental attitude of demand for all you know on the subject.

In either of these cases, you have assumed what may be termed the memory-attitude. There is in mind a dominant idea-compound: "recollection demanded." This idea now acts as look-out and steadier and modifier of mental activities. These continue to come and go: you watch them. These tend to run on as in simple revery: you steady them. These tend to influence one another: you modify them as well. That is, the memory-attitude and memory-idea do these things.

Two other things you do in this "free-for-all" process. You inhibit all sorts of activities that crowd in on the central field of attention. All the tangle invites you to observe and entertain, but to one and another you shake your head, so to speak, you brush them

aside, you throttle them so soon as they are born. But now occurs an activity to your liking. It is what you want, and you know that fact because you recognize it. Out of a mass of associations it has come with familiar marks and characteristics, and you are thinking again the thing you have desired, remembering what you have previously thought—name, date, law, principle, fact, and so on.

The use of the laws of association in intentional recall is evident. The laws operate when the idea of recalling becomes dominant. Unconsciously to yourself, your mental activities may run on according to contiguity, or contrast, or resemblance, or succession, or cause and effect, or whole and parts, or genus and species, or sign and thing signified. And they *may* run on in a way to switch, not merely from item to item in a class, but from class to class. Thus, when you think horse and rider (contiguity), you may next think of an equestrian statue which you have seen (resemblance), next of marching soldiers (succession), next of a regiment (whole and parts), next of the stars and stripes (sign), etc. We see, then, that our mental associations are marvelously complex, and that it is beyond prediction what memories may at any moment occur even while the effort of intentional recollection holds on. Inhibition is the suppression of any undesired activities.

The preceding considerations apply to intentional recall of past experiences—that is, recall *after* experience. But the idea of *future* recall may obtain and prevail *during* experience. You have many mental activities which you wish to repeat and recognize at a future time, as, for example, a quotation, a date, a figure, a message, an appointment, a purpose, etc. You

will do this as in the former instances through the laws of association and because of the dominant idea, "recall wanted." Holding this point in abeyance for a moment, let us review the process of recall as already indicated, and amplify one or two phases thereof.

Associations chain together mental activities and groups, and when we wish to recall a *something,* we hold in mind the idea of recall and run back, so to speak, along the chain until we recognize a *definite* thing as the *desired* something. The recognition simply notes the characteristics or marks of the definite thing, and these *make* it that definite thing. This means that when we get what we want we *are* thinking the marks of the original activity. But in many cases there are no marks other than the thing itself, as in figures, some names, dates, principles, etc. Or, the characteristic is just a symbol in itself which has arbitrarily come to have a meaning, as mathematical or astronomical signs, chemical symbols, letters in the alphabet, words. Things of this sort may have associations, of course, but not always is this the case when they are remembered. They are associated merely in the general way of being parts of the mental "furniture;" regularly frequent mental activities they are, and they come up when wanted for that reason and because they are wanted.

With this class is related many how-to-do-things in life. We do not always remember these how-to-do's because of definite associations, but often simply because they have become a part of life. We hear one say: "I had not tried to do that for forty years, since I was a youngster, and, do you know, I went through with it perfectly." In the original experience every act had its associations and suggested another act. In

the repetition referred to, the associations had dropped out of consciousness, but all the activities had their relation to the mind as a whole. Or, a memory may be suggested merely by the fact that it just naturally belongs in with present mental activities—is "in place," as when I recall my first lessons in penmanship merely because I am thinking "in place" and performing the act of writing. This recollection actually occurred here. The only associations seem to have been, "things in place." Finally, the energetic and frequent repetition of an activity with the purpose-idea of remembering becomes itself a kind of association. The repetition forms a tendency which may amount to a habit of recalling under proper associational conditions. We acquire languages in this way during early youth, and multitudes of things all through the years. It is said that "youth remembers more easily than old age." This is true, not so much, I think, because of lack of brain-energy, but more because in age the mind is preoccupied and has developed tendencies which always threaten to swamp new ideas or activities. When, however, such a matter as a language is studied under the later mental conditions, repetition must be more frequent, more energetic and more intensely associated with the idea, "recall wanted."

In preparing conditions for future recollection, then, we do, as a matter of fact, carry the idea "recall wanted," and note associations, marks and characteristics, in regard to many mental items. Thus we say, we "fix things in memory," meaning that we establish such conditions that when any part thereof recurs it sets off the associational activities until the right thing comes up. The process may be greatly abbreviated and disguised, but it is real.

But our recall may be held in mind for many things which are themselves the only marks discoverable. In thousands of cases we say, "I *must* remember this." It is a naked fact, just a notion, a wish, a new word, a new law, and so on for long. Here we prepare conditions for recall by sheer dint of repetition and insistence of the idea "I *will* remember!" The result is explained in terms of brain-cells by saying that repetition of a mental act in some way modifies the cell. As a matter of fact, nobody knows what this modification means or in what it consists. It is a mere phrase without any backing in fact. The explanation covers inter-action of nerve-track, but does not explain how I remember what I have repeated and determined to remember, because the nerve-inter-action has to be started before the recall can come around, and if this is any more than automatic associational recall,—if it is intentional,—it is because I have resolved while repeating the activity that it shall recur. And the point is that I am *not* trusting to the chance of stirring up a certain set of now-active brain-cells. I am insisting that they shall get into action at any given future time. In other words, I wish to control recollection in advance, and I do so by repetition and the demand-idea, "recall wanted." The association is with that idea.

But this idea may be associated by thought with conditions that are likely to occur at any future time. We may think now of this demand-idea as a wire marked off into sections, somewhat as follows, (wire running on and on), sections: "this language," "literary accomplishment," "business life," "religious life," etc., etc. Each section of the wire, "recall wanted," may be subdivided, as, in "business life," "sales depart-

ment," or "office," and the like. We prepare the conditions of future recall by repeating the mental activity (thinking, seeing, hearing, anything) energetically, and many times in connection with the will, the idea, "to recall," *and* we associate the whole with some section of the demand-wire, say "sales in business," or "quotation for address," or "fact for reference," etc. Thus the law of association operates even in regard to the barest things, seemingly naked and without connection.

In all this, of course, the subconscious mind plays a very important role, for up from this phase of the self seem to issue all the "contents" of mind in any event, and to this both associations and repetitions with will to recall make incessant appeal, so that, on occasion prepared for, it is as if the subconscious intervened and said to the conscious activities, "this is what you wanted, and you want it now."

Memory Improvement.

We may have in mind, when we speak of memory improvement, a process for assuring recollection of a given thing, or the improvement of general ability to recall at will. In mnemonic systems we have methods of assistance in the one case which usually result in injury as regards the second case. Mnemonic systems are associational, of course, and are, so far, of some value. But such systems commonly set up artificial associations and impose the double task of carrying the associations and of remembering what they mean when they do come around. They operate like crutches to weaken the legs that carry them.

The list of associations previously given is a summary of academic study, and they are usually illustrated in a school-room way. One might infer that

they always occur in mind in order given in the books, and that they obtain in every mind as in every other mind—just so. The books must be correct.

But the books can not say all that is to be said on the human mind. It is a temptation to enlarge the human mind. At any rate, the wonder, complexity and mystery, of *your* mind confounds all the psychologists and philosophers of time. No one has ever done more than casually glance at it. It is a synopsis of the Infinite, and even Deity can by no possibility exhaustively know the Infinite Mind, since it is the Infinite.

The laws of association operate in any order and all orders conceivable. And they never occur in any two minds in the same way. What they deal with varies in each individual. Whether one law or another shall operate prevailingly depends on original endowment. All these operations depend also on mental training, discipline, education at any period in individual history.

With these differences in view, we see, then, that how one person shall proceed in preparing conditions for future recall, depends on his mental make-up and previous mental history. The laws of association are natural laws, and each person's associations and the use of the same are peculiar to his mind and experience. In this sense, certain kinds of associations and certain ways of using them are natural to the individual. You are therefore invited to examine your own mind to discover how you perceive, think, feel, etc., what associations are natural to you, and how you usually employ such associations, and then to definitely and energetically make use of your own ways of recalling the things desired. In the meantime, and in any given case, you should *think* associations with the

thing to be recalled and emphatically will that, at the required time, you shall recall them.

And where the matters are of a nature to make this difficult or complicated, you are invited energetically to repeat the matter desired in connection with the idea, "shall recall," and these, in connection with our wire, "recall demanded"—under any section of that wire, as, "business," "sales," etc. In these methods you bring into operation your own natural mental associations, and all the while are improving your memory-control.

For the general improvement of mind for memory the following suggestions are in point. With these, of course, should be joined the foregoing germaine paragraphs, and reference may also be had to chapter twenty-one of the volume, *"Power of Will,"* for practical regimes in memory-culture.

To remember is first to attend. He who would not forget must really fore-get. This means that attention must focus on associations and identifying marks. Our friends tie threads around our thumbs "to remind us," and later in the day we become wildly agitated in trying to discover what the thread means. This is not surprising. What has a thread around my thumb to do with a pound of tomatoes? What could it have to do with that vegetable? The trouble here is the fact that the thread did not really mean anything to you when it was tied onto you. You did not fore-get into mind the idea "pound of tomatoes." Thus in other directions. The remedy consists in attention energetically focused on the matter to be recalled so that marks and associations *must* recur in proper relations.

When you intensely *think* details and connections of matters to be remembered, and energetically will

that you shall remember when necessary, you *fore*-get the details and connections because you take them consciously into your conscious life, and the laws of association operate on the thing to be remembered in their own automatic way as well as in the manner you are arranging for. And by such intense attention you really affect the subconscious phase of mind greatly and very practically, so that if you form the habit of *attention* for the purpose of remembering, you educate the subconscious mind to send into the conscious the thing desired on its proper occasion. The value of energetic will for memory in attention can not be overestimated. Weary-Willie attention and half-and-half attention induce forgetfulness three-quarters at the start.

Almost all the matters we are compelled to remember are associated in their own natural way. Your observation is always made in your natural way, as well. You naturally select out of natural associations in objects and ideas and events according to your mental make-up. If this method is effective, trust it. If it is not, the trouble lies in weak and divided attention to detail marks and natural associations. The remedy suggests itself: Concentrate and tie the matters into your mental system. Let us illustrate.

You recall names, but forget faces, or, the reverse. In either case you do not persistently and energetically give the face its own name. It is always—a face, "what d' ye call him?" Or, you have collected a fine lot of names of persons known to you; you can easily list them; but any name would fit any person. Suppose, now, you say mentally on meeting one of this crowd: "Human; must have name—Wriston—big mustasche with a twist on." Anything of that nature

will assist you. You identify people by their visible marks and characteristics, and you recall their names through associations of some sort. Attention must attend to both classes of items. You have difficulty with dates and other figures. Attention to associations, which may be anything that will serve, as "Columbus, 1492—Moses, 1492 minus 1 (not quite the same)." Or, "Declaration of Independence, 1776—Country at 7's and 6's." So any date in your life might be connected in mind with some event in personal or national or local history. In other matters similar examples illustrate the method. Thus, my house number is 459, and I said immediately on seeing it, "Four plus five equals nine—not, five plus four: it is an up grade." Oftentimes a number attaches to a thing as its one sign, as, a price, unaccountably, or because the price is low, or high, or has advanced. Or a number is remembered because it surprises, or is unexpected or strangely arranged, etc., and, if the habit of associating things prevails,—has been cultivated,—such items serve the purpose.

Scientific facts and nomenclature often seem devoid of associations and task some memories severely. It used to be said that the student had to forget Gray's "Anatomy" seven times before he could be sure of it. Yet one might call the associations of the parts of the human body about perfect. In such a case the associations may be of contiguity, similarity, difference, but always should be of purpose or function. They should also be pictorial under *association*-nomenclature, and the meaning of a *thing* should always be forced into the meaning of a name. Attention to significance of things and meaning of words—the two grasped together—not only fixes memory through the observed

association but also through associations natural to the individual mind.

A page of reading matter changes not as a million people read it. One mind notes the facts, another the errors, another the principles, another the style, another the queer words, and each mind will remember accordingly because of its own natural methods of attention and association. The result also depends on what you want when you read. If one wants all the facts in order, or the principles, or the style, or wishes to commit to memory, the end must be sought through attention to connections, associations and signs as they actually occur then and there. Carefulness of reading will be measured by such attention, and success will follow that kind of attention with repetition energetically determined for recollection. Both brain-tracts and psychic activities are modified by intensity of repetition. This modification means habit,—a tendency to repeat an activity which has often occurred in a given way,—to repeat when any associated activity connects in with the neighboring mental activities of the moment. But the will-idea, "I shall remember," vitalizes this tendency immensely. It is now as if one were to electrify the wire "recall demanded," so that whenever the mind's activities connect in with the wire,—the section of it in relation to which recall is desired,—a "current" inevitably returns back in the recalling activity. Always you have the long-run wire,—"remember, remember, remember." Now you connect mind with that continuing idea "remember" for a definite recall under given future conditions, and when you come to those conditions, some mental activity touches the wire,—the recall-idea,—and the thought-current flashes back the original connection—the thing wanted.

Of course, all this is artificial illustration, but the notion will serve you infallibly if you adopt it into your memory-system.

But sheer attention brought to bear by intense willing is difficult because the self is natively restless, and always is there a tendency in mind to all sorts of "here-and-there" activities. Attention in one activity involves inhibition of all others for the time. Sheer attention is therefore an act "against the grain." It may well be called unnatural. Our relation to the external world, however, induces a saving factor at the beginning (which more or less continues during all the years) of mental action, and later training, education and personal career preserve and multiply that factor —interest. If to attend for long by sheer will power is unnatural, to attend because of interest is the most natural of actions. Inhibition now has a cause which so acts as to leave attention free from distracting activities and release the strain of will. You attend because you want to attend; other activities are inhibited by your interest in the thing attended to.

We may say for the present purpose that interest is an appeal to attention in any mental activity which is due to the pleasing or displeasing character of an object or idea, a quality, an act or a relation. Interests thus are multitudinous. Between the utmost conceivable attractive thing and the utmost conceivable repelling object, idea, etc., lie, of course, all possible grades. We may imagine a middle ground here in which interest weakens and in which will must be exerted if distracting activities are to be inhibited and attention is to hold. As we come into this middle ground on the pleasing side, the will may either inhibit distractions in order to attend, as in the case of

a study losing its interest, or inhibit attention because the thing is no longer worth while. As we come into this middle ground on the side of displeasure, the will may either inhibit attention because the thing is displeasing and we wish to be rid of it, or inhibit distracting activities because we wish to know more about the matter. Always in such cases willed attention is due to some interest which is artificial in relation to the former waning interest, at least, is set up or comes into the case. On either side toward the extremes, interest holds attention because of the nature of the thing observed or thought. A very large check in your favor, or a petition in bankruptcy against you will hold your attention. A very beautiful object or a very repulsive or awful one will equally hold you to itself. In either case, again, refusal of attention requires will-action or some countervailing interest set up in mind for the purpose of calling off.

Attention induced by interest varies in relation to memory as interest varies. You have no difficulty in remembering the check or petition, the beautiful or repulsive object. As interest wanes, the certainty of memory decreases. Along this line of waning original interest, the need of secondary interests is revealed. Suggestions of a practical character may therefore be made as follows:

If you wish to recall where original interest has waned, attend energetically with the will to remember, or attach some other interest to the matter by dwelling upon and emphasizing it as much as possible.

If you wish to discontinue attention where interest is intense, will to inhibit the mental action, attention here, that is, divert the thought, and call up some countervailing interest.

If you wish to forget a disagreeable thing, refuse to attend to it and interest mind in other contrary matters, but, meanwhile, emphasize some interest or interests which may *absorb* your mental processes. In other words, the key to all such questions for memory and forgetfulness is found in associated or contrary interests.

In *"Business Power"* the relation of interest to interests of a various period is dwelt upon and the chapter on "Commercial Memory" may well be consulted. In a general way our interests may be analyzed as *life-interests, long-run interests, period-interests,* and *interests* of the *day* or *moment.* Thus, *wealth with honor* may be a person's life-interest, *conduct of a given business* a long-run interest, *mastery of a science* or a season of *extended travel* a period-interest, *ten hour's work* a day-interest, or a *given task* the interest of the *moment.* In proportion as we have these interests greatly "at heart" will our mental activities come into relation with them, and in proportion as we emphasize such relation with the recall-demand idea in mind will the activities be the more likely to recur when wanted. If, then, you will definitely and emphatically, for the purpose of remembering, associate what you wish to recall with the appropriate life-interest, period-interest, etc., you will almost infallibly remember the matter at the time required. And if the various interests are connected-in with one another, a system of mind-action will have been established in which memory will be assured in proportion to the intensity and relation of the interests. Thus: a manufacturer set out to make better axe-heads than any other person in the world could make. Every detail of any moment or day in that plant was associated

with this idea, and every personal interest of any period in the manufacturer's career related definitely to the one life-long interest. This man remembered all things needed in making millions of perfect axe-heads.

We discover, now, that memory, as an actual activity, depends on the complexity of one's mental interests and the will to remember. The first item signifies some sort of general mental education. The great business man, the scientist, the scholar, remembers a vast mass of accurate details because his interests cross-cut into every phase of his mental life. And really, the greater the number of ideas the mind has,—assimilated thought-stuff, accumulated possibilities of definite mental activities,—the less difficult and burdensome does memory become. The paradox, then, is this: the ease of recall depends on the multiplicity of things to be recalled; the more you burden mind with facts the more completely is each fact at mind's disposal—provided the facts are naturally associated together and the main interests of life are cross-connected. The provisos obtain in natural mental growth and experience, and so may be made to obtain by habitual attention to such association and connection and the will that these shall obtain.

In the last analysis it may be said that we do not know the how-secret of memory. The best we can do is to analyze its processes and determine some of its laws. It is evidently not confined to the conscious phase of mind, and the subconscious undoubtedly plays a large and important part in its action. For this reason, all the suggestions above given will act upon our subconscious mental action. It will be well to review those suggestions and, as each item is taken up, to associate the effort with the deeper realm of the

mental life. This review will then indicate a work to be accomplished, to-wit, the formation of a habit of charging the subconscious self to will recall at the proper moment, to note characteristics of objects and ideas, to set up or attend to associations, to relate all these details to the inter-related interests of life, a period, a day. If this looks like a heavy task, remember that you will thus educate the subconscious self to automatic attention to the matters directed, and so relieve the conscious self of so great a burden.

You need not always consciously toil as suggested, for in time the suggestions will become effective with your unseen friend. Indeed, to this end he has his being. If you for long insist that the subconscious mind shall remember when it ought, it will in time forget to forget.

CHAPTER IX.

Imagination.

THE most astounding thing about our Universe would seem to be the unceasing restlessness of its so-called matter and of the psychic factor emerging therefrom. This indicates that restlessness is of the very essence of the Fundamental Reality which expresses itself in these existences. The possibilities for intelligence revealing therein accentuate that restlessness. Matter is ever active, assuming new forms, and, according to recent science, disintegrating. The building processes seem to prefigure new and more complex forms of manifestation, and the disintegrating processes seem to be preliminary, taken in the general view, to further and advance processes of upbuilding. In terms of science we have here evolution. If we carry this conception over into the fields of psychic factor in its development of person, we have a complex of activities which, in human life, we should call imagination. Imagination manifests mental restlessness, takes advantage of mental habits, rescues life from the merely habitual, and gives the vast tendencies of evolution opportunity by pioneering mind and will into those new forms of Reality toward which it forever tends. Without imagination, which is the inspiration of initiation and constructive power, the human mind would crystallize and set, and progress would be impossible.

Factors of Imagination.

At the outset of the last chapter memory and imagination were contrasted. Because such contrasting is based on psychic facts, it seems strange that many later psychologies should treat them as very similar. They are immensely different. We can not, of course, imagine without memory, but some forms of memory might exist without imagination. The rise of imagination among mental powers is one of the most wonderful achievements in the history of mind, for thereafter the mental life is not confined to mere presentation in experience, but becomes creative.

First Factor of Imagination. Memory is involved in imagination in the following ways: We can recall every variety of sense-perception—all objects of vision, all sorts of sounds, tastes, smells, and experiences in touch. This is the general fact, but people differ materially in the recall-powers. Thus, some have no visual memory, and others reveal varying degrees of ability to recall sounds, odors, etc. One reports that he can recall odors better than other sense-experiences, while many seem unable to do this. Others still declare touch to be the superior sense-memory, yet many find the recall different. Probably the most of us find sound, color and form not difficult to reproduce. In vision we have reports as follows: Features of comparative friends recalled more readily and perfectly than of friends; faces of all acquaintances recalled except the face of mother; faces recalled vividly, but not at will; faces of males more perfectly than of females; recall only of people recently seen; no recall of faces; faces seen daily recalled better than those of absent home. And it is a common remark that old age recalls

more vividly the scenes of youth than those of middle life.

In view of these differences, you are invited to examine your own mind in the respect indicated, and to discover your weakness or strength of memory for visible objects, qualities, acts,—for sounds, voices, instruments and harmonies,—for odors and perfumes,—for tastes and relishes or dislikes,—for the sense-experiences of touch. These forms of memory are important for the practical life, and without them imagination could not occur. Doubtless the ability to recall in these respects, *to some degree,* may be improved by proper exercise (see *"Power of Will"*), but where no power exists in the individual for such recollection, it is not seen how the power could be in him created.

At this point, it should be observed: (1) In all the above work it is necessary to make out whether you remember the experiences as sense-perceptions, or merely know that you have had them. Example: I know that I breakfasted and observed people, dishes, food and furniture; can I now get a mental *picture* of the scene? Thus with all the senses. And (2) it should be borne in mind that some of our sense-memories take two forms. We recall an odor, a taste, a touch, a sound, in particular instances which are distinctly individual, as—"that awful smell," which came in some given experience, or, "that horrid touch," or, "that weird sound." Here experience is individualized and localized. This is also true of vision: we see "in the mind's eye" particular objects and scenes which we remember individually and locally to have seen before. We recognize them. But many of our sense-memories have only class marks and are recognized in this way only. I can recall the fragrance of a rose,

but do not necessarily recall that of an individual rose, or a memory-picture of tree (any familiar object) which is not picture of a given tree, or a touch-sensation, say, of velvet cloth, which is not of a particular piece of cloth, or apple-taste fitting any apple, or all sorts of sounds with no definite place in my experience. Of course I can individualize and localize my sense-memories, but can also remember each variety as a mere class. We have here class notions, but the present sense-experience in mental form is memory, since some former act or many acts are repeated and recognized. Such varieties may be called generalizing sense-memories.

Now, there can be no mental activity in imagination without this last mentioned form of sense-perception recall. We might recall all sorts of actual individualized and localized sense-perceptions, and might combine them in various ways, but this would make us mental "carpenters and joiners," not imaginative creators. It seems probable that the imagination of some people is largely of the matter-of-fact, put-things-together, order. We have therefore a further practical suggestion: Do you, in imagination, for the most part, simply join memories of actual experiences to other memories of the same kind, or do you deal in both actual recall of individual experiences and recognized sense-classes of experience as well? Can you picture a landscape which as a whole you have never seen, build in mind a harmony never heard by you, taste a sweet, or sour, without reference to any object, get a chill sensation in July, or smell rose-fragrance without the picture of some remembered rose?

Second Factor of Imagination. It would seem evident that true imagination must not be tied down to

individual and local experiences, but must deal also with classes of sense-experiences recognized as and for the class character. Otherwise, the artist merely copies Nature, and to copy Nature is not even to be true to Nature. The camera does no better. Otherwise, the business man can make deductions or reason from memory, but he can not have business intentions and draw plans for the future on the scroll of his mind. Otherwise, the inventor can not devise a new machine on a new principle; he can only put old fragments together. Otherwise, the professional man can not prepare for foreseen situations; he is confined to what he has experienced, a combination, not a creation. Otherwise, the scientist can only assemble his facts, and can never formulate an hypothesis which shall be more than a sort of syllogistic conclusion. Otherwise, the poet can only make a catalogue of memories developed by mental machinery.

At this junction appears the difficulty of accounting for all mental activities by reference to molecular change in the gray matter of the brain. We can conceive that nerve-cells and nerve-tracts will tend to repeat former activities,—do what they have learned to do,—and we can form some notion of a discharge of forces into one another and of simultaneous action together, thus, perhaps, giving us memories and combinations. We can even say that class notions are formed by nerve-action out of which has been dropped particular identifying phases of former similar nerve-actions. But beyond these concessions, mystery confronts us. Nerve can do only what it has learned to do: how can nerve on a sudden do the new thing, as in intuition, in scientific guessing, in imagination resulting in invention, discovery, painting, sculpture, architecture,

poetry, ethical advance, "high finance"? But it is the new phase of mental activity that lifts imagination far into the heavens above mere memory carpentry. Without memory, of course, everything mental would go to pieces on the psychological instant of appearance, but if memory were all, life would be mere matter of fact.

Third Factor of Imagination. These considerations suggest the third general factor in imagination—the blending of sentiment and thought with all the combinations of individual and local and class memories. We are now ready for a descriptive defining statement in regard to this great power. *In imagination we combine our individualized and localized sense-perception memories, class notions of the same, remembered mental activities not derived from sense-experience, various sentiments and various thoughts relating both to practical life and to the worlds of beauty, of the grotesque and of truth.* The first part of this statement covers what some writers call *Phantasy.* Thus one says: "I call the power which reproduces in old or new forms our past experiences the Phantasy, a phrase employed by Aristotle to denote one of the faculties of the mind, and which was used in the English tongue down to the beginning of the last century, when it was abbreviated into Fancy, with a more confined meaning."

But while Phantasy may well enough stand for reproduction of previous sense-experiences, the word Fancy seems now to have an enlarged rather than a restricted meaning, covering not merely simple reproduction and matter-of-fact combinations, but also humorous conceits and æsthetic pictures and ideas. Thus, another writer remarks: "The term Fancy is sometimes used to mark the activity of the imagination

as exercised in the production of comic, or even of beautiful images, provided they be of a minute or trivial type. Fancy, too, is confined to the sphere of the unreal, whilst imagination may represent the actual."

The difference between phantasy, as suggested in the first quotation, and fancy, suggested in the last, may be seen in the following: "Two main forms of imagination are ordinarily distinguished: the mechanical and the organic. The *mechanical* image (word *image* relates to any sense-memory) is a complex, not of qualities, but of relative tools—(word *tools* is figurative for mere factors of combination, as, "flesh of Ruben's Magdalene"—see below)—of experiences complete in themselves, as if a painter were to combine the hair of Del Sarto's *Caritas* with the flesh of Ruben's *Magdalene* and the figure of Raphael's *Madonna della Sedia.*" (The writer is a woman, who has traveled, hence these unfamiliar illustrations). The *organic* image is a *complex,* not of totals, complete in themselves, but of single elements or of fragmentary aspects of different objects, *which fuse into* a new whole or organically related parts. Within the class of organic imagination one may distinguish, also, the fanciful from the universal imagination, on the ground that the first lays stress on *unessential qualities* which accidentally interest an individual, the second on *essential, universally appealing* qualities. Ruskin's comparison of Milton's description of the "pansy freaked with jet" (Fancy) with Shelley's verses about the daisy, "constellated flower that never sets," (imagination in miniature), clearly indicates the difference between the evanescent, individual, trivial nature of the "fanciful" and the abiding, universal

charm of the essentially imaginative." (Parenthesis and italics not in original quotation.)

Fancy differs from imagination, then, in the greater dignity and universality of the latter's creations.

In *reverie* the phantasy and the fancy co-operate with undeliberate sentiments and thoughts running loosely on and on, mental control being merely automatic and the laws of association reigning without a rival. We have similar experiences in dreams, and a writer remarks: "A specially interesting form of illusion, or rather hallucination, is that established in *dreaming.* Dreams are mental processes which take place during sleep, and are in some respects akin to states of *reverie* which occur during waking life. In dreaming, (a) the imagination assumes the part played in waking life by the external senses. During sleep the activity of these latter fall into almost complete abeyance; (b) volitional control over the course of thought ceases; (c) the power of reflection and comparison is suspended, and the fancy of the dreamer moves along automatically under the guidance of association." These statements are as a whole more applicable to reverie than to dreaming. The statement marked (a) is a chief factor in dreams: we believe the experiences to be real—except when we dream that we are dreaming, as I have done. The statements marked (b) and (c) are not strictly true, since we sometimes dream deliberate trains of thinking and solutions of problems. Indeed we may commit many important matters to the subconscious mind while the conscious has ceased its activities—and we do not know but that the best part of our best thinking and imagining is

accomplished for the conscious mind during the mysterious reign of sleep over all its powers.

Illusions and hallucinations are mental activities due to conditions of mind and brain out of the ordinary, or peculiar external conditions, or both, and usually accompanied by belief in their representative reality, although not always so, but which obey the laws of association and more or less persist or repeatedly recur. They are creatures of fancy or imagination not strictly under control of the will.

From these considerations we derive a further fact for observation (c) to wit: Imagination in its completest and truest form is distinguished from phantasy, fancy, reverie, illusion, hallucination and dreaming in three important respects.

First, imagination is guided by *purpose,* while the activities just named run aimlessly on or recur without intentional call.

Secondly, imagination involves not merely passing or disconnected attention, but prolonged and connecting concentration.

Thirdly, imagination exerts *discriminating selection* of material, and hence inhibition and rejection of mental action and products.

If I watch the bubbles, froth, spawn, currents, eddies, shadows and floating objects on a stream flowing past, I stimulate fancy in reverie, observing without purpose, my attention easily diverted. If, however, I am looking for the rose my lady was to have tossed upon the surface from her castle-wall yonder, I stimulate imagination alert for its object, rejecting all but the desirable, and in this case I shall hold concentration to every foot of the flowing stream from bank to bank.

When imagination runs rampant among Universes and Gods, it may exhibit bombast or insanity, and always, if it is to be correct, must it involve control according to the criteria of good taste and sound judgment. Now, these requirements call for further factors as follows.

The Higher Imagination.

Fourth Factor of Imagination. It is always essential that we observe the *function* performed in imagination of sentiment and thought. Sentiment is related to feeling, emotion and passion, and in imagination stimulates such, and is sought to be engendered by the use of language, form, color—some suggestion calculated to awaken similar feelings. Always I find in illustrations drawn for the purpose examples of sentiments as expressed in words or other forms, but do not recall a specific reference to imagination's purpose to awaken sentiments in others—I mean in works on Psychology. Yet the imagination revealed to *you* in any poem or painting or musical composition, is *not* that of the author, but *is* of your own mind. To some minds the following is a mere catalogue of words. The author knew that his imagination was at work in the composition, but unless you can call up his pictures and *more,* feel his sentiments and others, think his thoughts and *your own,* we have not imagination, but only *repeating mental activities* which stop *in* the repeating at bare cataloguing.

(1) "Across the fields of time and space
(2) *Old flowery perfumes*
(3) Drift and beat
Upon my spirit's
(4) Eager face

(5) In waves of subtle sensuous grace,
(6) Heavenly sweet.
(7) A farmhouse dooryard
(8) All aglow
With *colors loved by simple eyes,*
Restores *dear memory's*
(9) Passing show,
Which life a-now can never know,
(10) Of fields and skies."
[So near to sense is life divine],
[So swift the soul to pierce the veil]:
(11) *A lilac's fragrance* is like *wine,*
And, as
(12) I quaff, the joys are mine
(13) *Of youth's lost trail.*
[This Nature-world,
(14) A mighty *Rose,*
Borne on the
(15) Tree of Chaos vast],
[Into my soul its *wonder* throws]
[Till I am All that round me grows—
[Made one at last].

In these verses we have imagination in its *picturing power* and, appealing through *memory,* as indicated by the figures in parentheses, the suggestion of *sentiment,* as indicated by the italics, and higher *thought,* as indicated by the bracket enclosures. The author had the pictures, the memories, the sentiments and the thoughts, combining the elements into single organic wholes and the total of each verse into one comprehensive whole, finally passing from even the larger verse-wholes to the climacteric—the Universe a Flower throwing its fragrance (wonder) into the beholder's soul and thus inspiring him to the highest of

all conceptions, and individual oneness with the Universe itself.

We make no remark on the verses as poetry, and the analysis is not designed for literary criticism. Since literary critics are never, and magazine editors are seldom, themselves creative, or achieve the least knowledge of imaginative creation, it seems evident that literary criticism has just the significance, and no greater, of point-of-view cavilling. Our present purpose is to indicate a difference between mere cataloguing of pictures and suggestions, on the one hand, and appreciation through imagination, on the other hand. The purpose becomes pertinent in the question: Do you have sensuous mental experiences (of pictures and of fragrance) as you read the passages marked with figures, and do you feel sentiments stirring as you follow the italicized words, and does your thought become active when you read the bracketed portions? The reply which you make shows whether or not you are a scrap-iron human, a lister of things, a matter-of-fact soul, or a creator. For, if you reply, aye, you have imagination and are become a creator. We see, then, that imagination depends on memory, sentiment and thought-power, that it attends and inhibits, and selects according to purpose (as above by the author of the verses and in your reading by yourself), that it may not pass beyond the experience of the self for its materials, but may transcend all actual human experience in the products of its creative power under the conditions noted below. Imagination always places sense-things in space, but never pure ideas, and always conceives of ideas and events in time, but it may arrange and conjoin things, ideas and events altogether as it chooses, consistently with the great principles of

thought, identity, quantity, cause and effect, movement, number, etc. In brief, imagination *must* build on experience and use the materials furnished thereby, but, with these necessities, may create what, as creations, experience has never known. Yet, in this last work also, imagination is confined within the limits of our universal mental principles and functions.

It is thus evident that imagination may be *passive* or receptive, and *active* or creative in higher degree. By passive imagination we mean a mental action (since in mind all is action) through which we create what we receive from language or nature. By creative imagination of a higher degree, we mean a mental activity that is purposive and constructive, building its materials into designed forms and expressing through these forms sentiment and thought. In the one case we *appreciate* finished products as such; by the other we originally *create* such finished products.

Both phases have been alluded to in our analysis of the verses quoted, and will appear in any outlook on Nature—as they are possessed by the observer. Nature is a vast complex of signs—objects, conditions, movements, relations, etc. Every object has place, form, size, density, temperature, external conditions, reflects light, endures more or less, attracts other objects and more or less emits particles of itself, and so on. The conditions of objects we interpret as qualities. All movements occur in spatial and temporal relations. Nothing in Nature passes into the brain or the mind. Brain remains where it is during our observation of Nature, and there is no proof that mind passes from brain during life. In our observations of Nature, therefore, we construct in the self what seems a more or less accurate copy of Nature. But this copy consists of

our mental interpretation of the sign-language which exists on the surface of the utterly incomprehensible Universe beyond the senses. The sign-language is the whole complex of activities which present themselves to us as Nature—or which, as Nature, we present to ourselves. These signs we read and interpret as in the most familiar case of a letter to a friend. The "surface" which we observe includes all the activities we can discover. However deeply we might penetrate into the activities of Nature, we should find—just activities, and no more, exactly as, however deeply we may penetrate mysteries of the self, we shall find activities—nothing more. (The "nothing more" may be supplied by inference as, Reality).

It is really imagination, then, that gives us the Nature we know. If this statement is doubted, the doubt may spring from one or the other of two ideas. One idea declares that Nature is then merely imaginary. One answer is this: the Nature *you know* is the Nature you imaginatively create by interpretation of signs of conditions of a Somewhat which must exist *if* you so interpret. Add to this statement, for *you,* the identical statement repeated for every human, and you discover a universal interpretation of signs of conditions of a Somewhat which must exist *because all* so (generally speaking) interpret. The other idea declares that, not imagination, but sense-perception and thought give us the world of Nature we know. The reply in this case is the question used in connection with cases previously quoted. Do you *appreciate* the world of Nature, or do you simply catalogue its objects, or observe it dimly through a watery veil, like a lobster? We are all more or less familiar with external Nature, but the Nature we observe differs in

each individual observer, there being agreement only as two or more individuals can *describe* it. With this fact in mind, we may say that these are the following *describable* Nature-Worlds:

That of the ordinary idiot;
That of the ordinary peasant;
That of the ordinary educated person;
That of the professional educator;
That of the professional business man;
That of the commercial business man;
That of the scientific investigator;
That of the artist;
That of the philosopher.

In each of these classes individuals may describe the Nature-World which they observe, and the descriptions will agree in some large fashion, with all given in the class. So far as the descriptions merely catalogue facts, no imagination is involved. Yet, if we except the class *idiots,* in each of the remaining classes which individuals *know,* a Nature-World is left which he can not describe—he can only *appreciate* that world.

Beginning with the *peasant* class, each describable world becomes greater, richer, more significant as the class passes from peasant on to the *scientists, poets, philosophers.* The individual, of course, may belong to several classes.

And thus, as the classes ascend in the given scale, because the describable worlds increase in greatness, richness, significance, so do the worlds of appreciation ascend in the same scale. We thus conclude that there are at least as many *appreciable* worlds of Nature as the classes indicate.

But, since the individuals in any class will differ

somewhat in their descriptions of observed Nature, they differ also in their appreciation of Nature as describable by themselves.

These conclusions are given here because they represent the facts. But *do* they represent the facts in every individual case? This recalls our question; Do you observe in Nature *merely* what you can describe, or does that marvelous world mean to you ten thousand times more than you ever hope to describe? We assume that the latter is true. But this indescribable appreciation *is* imagination, out-looking here, there, in a thousand directions, through the flashing shutters of association, thus enlisting sentiment as changeful as the restless, unceasing surface of Casco Bay and inspiring thoughts that are too deep for words, too high for human communion.

Such is the world of Nature that *you* observe, not a hardware and feed store—a living wonder decked in Beauty, clothed in the purple of Majesty, a volume of royal Truth illuminated in the glory of its suns and the marvel of its ions. Some of *that* rhapsody you observe in the most familiar scenes, in every truth appropriated from science or philosophy.

All this, however, is but a part of the demonstration of imagination as creator of the Nature we know. No one observes the world about him as a mere collection of unassociated individual objects. We say that objects have qualities, stand in relations, and are subject to movement. But our ideas of these things always have the character given them by association and suggestion. The very words representing them, as oak tree, yellow pumpkin, on-the-shore flying crow, are saturated with human and personal meaning. And always, though unobserved in consciousness, the most

subtle and evanescent associations play around objects, qualities, relations, incessantly and as scenic background to the known drama of the day or hour. All this is the work of imagination.

That we can not handle Nature or Life through singulars, but must have some accepted coin of the realm with which to supplant cumbersome barter, is seen in all our general notions. The psychologists tell us that we derive these general notions through elaborate processes of mental observation, identification, comparison, discrimination, and judgment. This analysis, like the sky, covers all possibilities. But most of our general ideas are not such complete affairs as the processes would seem to call for; they are partial, often mere signs and hints. Doubtless there are occasions when they do assume full proportion, but such is not the case in ordinary touch-and-go life. Yet the complete general idea is in many instances a product of pure imagination, as, say, a mental tree which is not *a* tree identified in memory, the mental fragrance of a pink, the mental song that was never once sung, instrumentation of no man's playing, taste of vanilla in no liquid, touch of the lips of the lover yet to be. We conceive, that is, imagine, sensations and perceptions in classes, and these obtain in the most of our thought-life.

It is largely by the action of imagination that we make discoveries in Nature. We do discover, of course, through sheer observation, but such discoveries are always suggesting principles and laws which we adopt for explanation of fact. We must remember that we only know Nature as certain conditions of matter are interpreted by mind, so that we are always giving such conditions our own meanings. The mater-

ial world—the huge pile of matter we live on—might just as well be a globe of adhering particles of sand, existing in all sorts of conditions, and the conditions being interpreted by us as facts, phenomena, objects, qualities, etc., ourselves like children playing or busy in mental discovery. After we have observed awhile, we wish to account for things, and proceed to invent statements which we call principles and laws. Principles determine things to be what they are and laws are ways the things have of being and doing. When we make these statements we mean, of course, that the statements are our human opinions. We have invented the laws and principles in the process of our interpretation of Nature. We see the inventive power of imagination in the most matter-of-fact of all worlds, that of mathematics. Where, in the whole Universe, do the numbers and forms of mathematics exist? Search nature for such a thing as a unit—it has never been found: men had to invent the unit. Thus with all numbers, all processes and combinations of numbers: man had to invent addition, subtraction, multiplication, division, logarithms, decimals, powers, functions. You do not see in Nature mathematical points, lines, surfaces. The point has only mental existence. The line is a thought-series of what has neither length, breadth nor thickness. And the surface is conceived by putting together ideas of ideas which can not be a surface: a surface is an *extension* of non-extended points having no extension in any direction. Only the imagination could invent the point, draw the line, form the surface, create the circle, sphere, cone, square, cube, elipse, etc. Even in crystals these exist only as abstracted from solids. Oftentimes, we invent propositions hypothetically,

throwing them out as it were as explanations which may be demonstrated in the future. In all such cases we are guessing,—with more or less reason,—yet still simply guessing. Hypotheses are not strictly logical conclusions: only one other thing can they be—imagination. In the field of science such hypothetical outlooking and fore-featuring are everywhere active.

So, also, in the mental activities, *intuition* and *inspiration,* imagination must necessarily be prevalent. We quiet the mind and await what shall be forthcoming, or, ideas and connections thrust themselves up into consciousness during the idle wanderings or the purposive activities of mind. Thus have come into human thought the sublimest of man's ideas—Deity, Reality, Truth, Goodness, Idealism, Immortality, Civilization, Liberty, Destiny and the like. All such conceptions arise because of the creative power in imagination. As other than place-and-clock-face notions, the great ideas of space and time and life are likewise creations of this form of mental activity. And when the mind is "fired," greatly stimulated or inspired,—especially if its endowments are high,—the inspirations appear of a Plato, a Kepler, a Newton, a Columbus, a Shakespeare, an Angelo, a Mozart, a Watt, an Edison or a Burbank. Moreover, our idea called "the future" is a product of imagination: I exist, I feel well, I think, "I shall continue to exist;" I observe Nature and people, thinking, "these shall continue to exist." We believe all these shall pass away, yet we proceed to create a "future." In part this idea is a sheer conclusion giving some stability to a guess. Things are really so tremendously uncertain that our thought, when stripped down to the fact, is a mere guess, or less, a very fond hope. But our idea, "future," never

exists in this skeleton form: it is always clothed with warm flesh and the garments of our intimate desires and plans, and it takes to itself a home-world of Nature and human life. Our "future" is a living reality, presenting all sorts of pictures and sense-experiences and sentiments and thoughts. We "look ahead," we plan, we forecast results.

For similar reasons the imagination makes each person's *now* other than a bare catalogue of existences. If you merely describe a day's life, your list does not greatly differ from that of a man "doing time" in a penitentiary: Get-up-dress-eat-work-rest-eat-undress-go-to-bed-sleep. That is not even the convict's present, much less the free man's. Sense-delights, memories, sentiments, feelings, thoughts, volitions, plans, realizations, fill the day with all the wealth made possible by endowment and development brought into lively exercise through imagination. And the action of mind in this manner is especially exemplified in our feeling or intuition of personal moods, local atmosphere, general trends of life and the spirit of the times. To one person a mood he may be conscious of is simply a matter of fact, to be accepted or endured, as a turtle accepts and endures sun and rain. To another a disagreeable mood is a condition to be magnified by imagination run riot. To still another such a mood is a condition to be displaced by imagination of an agreeable sort. To a fourth person, a pleasant mood is precisely as sunshine is to a tabby cat, while to a fifth it is a breeder of all conceivable good things. You are invited to apply the analysis to your own case, with the assurance that you can master all personal moods and make of the power to have them a fine ministry to self-interest in welfare and happiness.

These considerations apply to our wider outlook on neighborhood, city or state. Many people are totally unable to deal with the general drift of things, public opinion, fads and fashions, the spirit of the times, in any other than the most abject matter-of-fact ways. The present fad of a community is a solid permanent affair. The general run of business now is as definitely just what it is as a slow-moving stream of mud. Public opinion is a settled, immutable reality. The spirit of the times can no more change or be wrong than human nature can be spotless and without fault. Such people always insist on what now is, on custom, on precedent, on the existing order. They think that conservatism is wisdom. They stand for the Constitution of 1776, and the theology of the seventeenth century. If matters seem right, the right is eternal. If matters seem wrong, the evil has crystallized. They can not see that fads and fashions are ephemeral, that present methods may become obsolete, that public opinion should change, that the spirit of the times is merely a national mood. On the other hand, other minds feel change and the necessity for change more clearly than permanence and established rightness. Their imagination plays incessantly over their own life, neighborhood, state or nation, perceiving the temporal character of present evils, methods, institutions and opinions, and, for this reason, are apt to be indifferent to insignificant phases of life, to expect evils to pass away, methods to improve, the world to advance. It is their imagination that saves them, for while this activity, if exercised within narrow bounds, may well plunge one into gloom and misery, yet if its play be broad and active, it for the most part covers so wide and diverse a field that mental illumin-

ation is apt to result, and courage and confidence are sure to spring up. You are invited to observe that this general truth is applicable to your personal life, in that, through imagination's activity, you also may secure illumination of soul and the inspiration of courage and confidence.

We see thus that imagination combines actual experiences in new forms and may either reduce and diminish or enlarge and multiply its materials, associating with them sentiments and thought at will. In this simple statement lie embedded two masses of very practical suggestion.

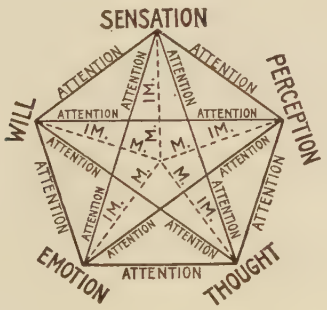
In imagination we can reduce an ocean to the dimension of a drop of water, or enlarge a drop of water to the dimensions of an ocean; make the fragrance of a rose fill the whole atmosphere, or condense the odors of the globe's soil to a point as fine as musk for our lady's pleasure; picture a giant eating oranges as large as the earth or a lilliputian regaling himself on watermelon the size of Scriptural mustard seed; conceive an infinite hand passing sensitively over the brocade of nebular systems of worlds, or diminutive finger-tip reading, like the blind, the meaning of ions in chemical compounds; listen to the roaring of innumerable Universes rushing over some immeasurable precipice of chaos, or hear the music of the spheres emitted from the Cosmos penned in a maid's golden thimble. So, also, it is within the power of all to diminish mental activities in any direction, as it is to multiply the same.

Thus, one may permit imagination to enlarge or diminish valuation of self, others, opportunities, successes, defeats, abilities, weakness, and to diminish or multiply various moods, sentiments, and emotions, very

much at will. Hence the imagination may belittle or magnify fact, law, principles, conditions and possibilities everywhere in life. All these considerations have the utmost practical bearing on our everyday existence.

It would seem that the "mind" itself depends for its practical effectiveness on its ability to exercise this particular activity. Here especially is it true that in every mental activity are all other activities involved. And, on closer examination, the thought seems to bear this interpretation: As attention is merely a directing of all mental activities (not a faculty in itself), so is imagination but a certain type of attention in any mental action. If we figure the mind as a star of five points we shall name the points, as, sensation, sense-perception, memory, elaborative thought (conceiving, judging, inferring), emotion (feelings, emotions, passions), and volition or will. And, since we do find imagination in every general activity, we may draw dotted lines from the center of the star to each point, each line representing imagination in mind.

DIAGRAM OF MENTAL ACTIVITIES



IM.—IMAGINATION
M.—MEMORY

In this figure all the heavy lines represent attention involved in any activity, the points of the star rep-

resenting mental activities of regularly established kinds, and the dotted lines from the center to the points representing memory and imagination.

We thus indicate the fact that every activity is directly related to every other and goes into every other as it occurs—so far as the activity permits.

We see that memory stops with recognized repetition of activity, and that imagination is based upon memory and uses its materials, more or less associated with sentiment and thought. We see that all activities have some association with every other activity.

If we imagine a star thus inclosed and all the lines, made up of electric lights, always some appearing and disappearing in irregular fashion, never all shining at once, never all at once out, we may thus indicate (1) mind, consisting of the sum-total of lights continuing through life, (2) consciousness, consisting of any now—sum-total, (3) the persistence, (4) the unity and variety, (5) the incessant change, of consciousness. And if we conceive, in addition, exactly corresponding "lights" invisible to the observer "behind" the visible, we shall thus represent the subconscious phase of the self, this and the conscious constituting the total self (for Psychology).

The figure is, of course, illustrative only, but it may serve to present in an at-once fashion the main factors of mind. At this point we may gather up the facts we have found and state the conclusion which has all along been working itself out.

Conclusion of Above.

Imagination is not a separate or additional mental activity, but is a more or less combined co-operation of several already established activities. In recall of

recognized past experiences, this statement is made good as memory. In recall of non-recognized past experience, we have merely *repetition-activity*. In the combining power of imagination we have activities *repeated* either in a *put-together* form or an *organic* form, as, say, a winged house (put-together), an ideal Venus de Milo (organic whole). The reducing and enlarging power of imagination is really a capability of ideas of small or large objects of faint or vivid qualities. We may form a mental picture of a minute house or of a gigantic house. If we begin with the latter and go on to the former, we do not in reality *reduce* the size of the house, we merely cease holding the large house picture and we create the small house picture. Similarly in the reverse instance. We can also reproduce a perception of fragrance, making it very faint or very strong, but we simply *think* the one or the other *degree* of perception. One has in mind a vast roaring sound and a tiny-note sound, and if one makes the last grow into the former it is because one thinks the increase *process*. A taste-idea may represent the utmost intensity or the least perception-faintness; if we think simply the taste; and one may have the idea of transition from one to the other, or a series of ideas of tastes in varying degrees. These cases also illustrate the fact of ideas called up and displaced by others. Thus in regard to all the senses. Our mental sense-perceptions are mental activities which we call processes as creative and ideas as products. The ideas have no size: they are ideas of sizable things. The ideas have no taste, fragrance, sound, touch: they are ideas of qualities. The ideas have no degrees: they are ideas of degrees pertaining to the qualities. The ideas are not in space: they may

be ideas of objects and relations in space. The ideas are timeless: they are only ideas of time or of events in time. And ideas of space and time are ideas of relations only. We can not really reduce a mental image: we can only rethink a smaller image. When we seem to reduce we go on thinking of smaller and smaller images. If we seem to see the process of reduction, we are, again, ceasing one mental activity and creating another. Thus far, then, imagination turns out to be *nothing more than common mental activities going on in certain ways for certain purposes.*

By diminishing and multiplying in imagination we mean ceasing activities, more or less, or increasing the number associating together. Thus, one in a state of panic gets control of himself by inhibiting his mental activities down to those which represent the bare facts of the situation. Any one may pass from a calm observation of certain facts to a state of panic by letting associational thought-action run without control. The diminution and multiplication ascribed to imagination are simply cases of decreasing or increasing mental activities. The association of sentiment and thought observed in the play of imagination is association and nothing more. There is always a tendency in mind to repeat previous activities when they or their marks or characteristics have any proper place in our present thoughts. We must remember that all our experiences are compound, or have several distinguishing elements; for example, a picture may be distinguished by its subject, the treatment, the grouping, the drawing, the coloring, the frame, the hanging and even the location; and association or suggestion may take place through any of these elements. Hence, we may put an object, *A*, equal to its elements *a, b, c, d, e,* and another ob-

ject, *B*, may be put equal to *its* elements *a, b, e, m, r.* If, then, we have A before us, and our attention be *concentrated* upon it, there will be no suggestion (*because* of the concentration). In other cases the *a b* common to both A and B, may stimulate the mind to complete the activities *a, b, e, m, r.* If this succeeds, *B* will be recalled or suggested (not the same) by virtue of the likeness of *A* to *B*, that is, because of the common factors *a b.* If it does not succeed to the extent of completely reproducing the memory, then we say that *A* "reminds us of something, we can not say what." This is rather bookish, and is intended merely to indicate an explanation of association. Just why any particular thing that comes up in mind, *should* come up, and just why some things that should come up do *not* appear, are questions without answer. The point to observe here is that association is itself, whether it operates as in pure mind-wandering or as in regulated imagination. But, while this is so, in imagination proper the associations are more or less determined by the mental mood that is cultivated,—as, the poetic or the inventive,—and the general purpose sought. When there is neither mind-wandering nor purpose, the matters which association brings up depend on a person's mental constitution and education and the present mood.

It seems to be demonstrated, then, that *the working of association constitutes the gist of imagination.* The association is, perhaps, of sentiment, or it is of emotionless thought. A sentiment is an idea or group of ideas, oftentimes more or less obscure, which inspires feeling. If you have the sentiment, the ideas are in consciousness. If you have the ideas, the sentiment is a feeling engendered by nerve-action of some

sort when it occurs. It does not always occur. In this case association fails to be imaginative and imagination remains inactive so far as sentiment is concerned. When this sort of thing is regular in a mind that mind lacks the imagination which expresses or which feels sentiment. It is a matter-of-fact mind. We say of one, "He has not a particle of imagination." He either has few associations, or his associations beget no sentiment. Again, we say "He is possessed of great imagination," and we mean that this person's mind is inclined to sentiment because it is inclined to feeling. Its expression by voice, pen, brush, etc., is in the symbols of sentiment, which symbols awaken sentiment in other capable minds, or it develops sentiment when reading books or life or Nature because its mental operations tend to engender feeling. Something like this Lowell must have felt when he said, "He reads most wisely who *thinks everything into a book that it is capable of holding,* and it is the stamp and token of a great book so to incorporate itself with our own being, so to quicken our insight and stimulate our thought, as to make us feel as if we helped to create it while we read." And as the italicized words above apply to a book, so should they apply to life; so to Nature. Imagination, then, still seems to be a *certain kind of creative* mental activity.

There remain the associations of controlled thinking, as in science, philosophy, invention, business. The agreeable feeling here is the pleasure of successful action and achievement; the common sentiments and emotions remaining inactive. The associational activity is, again, just itself—no other than in any mental process. But there is a mood—the scientific, the philosophic, the inventive, the business—which is a com-

plex of activities, such as purposive attention, running inhibition of ideas not wanted, alertness for the right thing, a perception of what is the right *thing,*—to come in some way,—and expectancy. These factors regulate the associations, because, especially, the preconceived *"right thing"* is held steadily in mind. That *thing* turns up in consciousness as if by magic; a *theory,* like "natural selection" to Darwin, a *guess,* like that of Kepler in Astronomy, a *conception,* like the idea of Edison concerning voice perpetuation as in the phonograph, financial *intuitions,* like those which made the Rothschilds and Carnegie master business men.

This ability to think beyond other men for explanation or control of facts constitutes a further complex phase of imagination, *because,* it is the power to become *inspired* and have intuitions of fact, principles, laws, truths. And it is *not* a power confined to great talent or genius. Talent *thinks* always *laboriously;* genius *imagines* easily amid labors. Talent *drags* its intuitions to surface; genius so stirs the deeps that intuitions rise readily and plenteously. Talent usually works on shallow waters; to genius all seas are deep. Our conclusion from this rhetoric is this: Every mind is fathomless always in nature, and sometimes profound in its soundings, because every mind expresses the Infinite Reality, so that there are few persons who are incapable of great imagination—in appreciation of Nature and life, in sentiment and feeling, in intuitions for the great world of practical life. We may not doubt that thoughts high and fine and new and of immense value are now coming up, and have always so come up, in the minds of unknown people totally un-

aware of the importance of such intuitions. In one way or another the great majority of us are splendidly imaginative;—otherwise human life would be intolerable for lack of interests, dreams and hopes.

And so, it seems that our analysis reduces imagination to a co-operative working of ordinary, everyday mental activities. Nevertheless, that working is itself unique and deserves all the honor given and implied in its name.

The power in imagination of combining, enlarging, and reducing experiences has practical bearings on all our mental activities. It is the power to combine in the broadest sense—to associate—that makes imagination creative and prophetic in the realms of intellect and emotion. This, and the ability to diminish and multiply, or enlarge, gives to imagination its immense function in the realm of feelings, emotions and passions. We shall exemplify the first statement in its practical significance later in the chapter. The practical influence of the imagination on the emotions is now to be considered. Such influence has the widest and closest bearing upon the whole field of art and upon all our appreciation of beauty in Nature and life, but that field would require volumes for discussion and belongs to Psychology only by reference and in the indication of principles. All the arts and sciences root back in Psychology, since they are human. All involve some degree of imagination and feeling, and the demonstrating and multiplying factors as related to feeling bear practically upon all according to their nature and purpose. Nevertheless, our present discussion must be confined to certain practical ends sought in harmony with the present volume.

Imagination and the Emotions.

We content ourselves here with the usual conception of the feelings, emotions and passions, freely using the word "emotion" for all, and merely remarking that every emotion centres in some idea. In our human life we have no feeling (*not* to be identified with *sensation*), no emotion. no passion, without some corresponding idea or thought. In common experience there is more than a single mental activity in connection with the emotion. Also we observe that different ideas accompany similar emotions and that different emotions may spring from the same ideas. But if you will examine any emotion and in thought *strip every accessory away down to the idea or ideas, you will discover that the emotion has vanished.* On the other hand, if you *abstract the idea from the emotion, so that no idea remains, you will be able neither to describe nor account for the emotion itself.*

In the case of some feelings we have difficulty in giving their explanation or reason. Thus, one exclaims: "Oh, I am feeling so buoyant!" In reply to the question: "Why; what's the reason for that?" this person exclaims: "I can not tell you; it is not my health—that is all right; I am just at the top-notch—feel *as though something good were coming to me.*" Thus, in ten thousand other respects. At the last, the self tries to bring the explaining thought into consciousness, and hazards a guess. The effort suggests the fact—that at bottom some idea *is* obscurely recognized, perhaps in subconsciousness, as present—some activity is at work inducing or suggesting other pleasurable activities (feelings) and sensations (nerve-

activities) and so presenting an emotion in consciousness.

Moreover, it is equally true that our feelings, emotions and passions, when experienced, tend to suggest and find all sorts of corresponding ideas. If mind influences body, body also influences mind. The truth is—and it should never be lost sight of—that only in analysis and for convenience may we speak of self *and* body. The self *is* body. The self *is* mind. The self is a system of systems of activities, just as is a molecule, a globe, a Universe. One system of activities constitutes body, another conscious mind, another the subconscious mind. Each person is many co-ordinate systems of activities—and, therefore, one. Of course, then, body activities influence the mental, subconscious the conscious, and *vice versa,* and so, mental activities influence those of body. Plainly stated, the truth is this: Self influences self in all aspects and in various ways. Thus thought engenders physical states which are sensations, feelings, emotions, passions, and the latter all tend to suggest in mind ideas corresponding bye and large to them. We can not take up the emotions in any extended form at this point, but refer the student to the next chapter for a practical and rather full discussion of that subject, merely calling attention now to the facts, which should be firmly grasped, that *emotions involve ideas, and that imagination both reduces or diminishes and enlarges or multiplies the elements given us in experience.*

Imagination and the Practical Life.

We have seen that imagination is a massing use of all our mental activities. It is for this reason that the practical life may be made or unmade according

as we direct imagination, or the right way or the wrong way. We indicate the one way and urge the other in the discussion that follows.

Imagination has practical bearings on the body, on the mind, and on the life. This bearing is not to be conceived as a kind of application from without, like a coat or omega oil; it is internal and vital, and its efficiency depends on whether or no we realize imagination working within, as the blood warmly circulates, as the nerves "vibrate" along their tracts. One can *imagine* he *feels* imagination, like a spiritual "fire," permeating every portion of body and mind, to create therein life, vigor, power, will. Because you *can* so imagine, you are invited to that conception in the regimes that follow. We begin with the body.

Imagination and Use of Body.—The Greek Regimes.

The present regimes are so named because the ancient Greeks entertained such a high regard for physical manhood and womanhood. This regard was for them a sort of art-spirit, an æsthetic feeling. Precisely such a feeling or spirit is the gist of these regimes. You are invited to realize more and more that sentiment—attitude—in regard to your entire physical nature. Thus, we have—

Imagination and Body-Being. The body should never be called "vile," nor regarded as commonplace, nor treated as "mere matter." It is only vile as man's *mind* goes vile. It is not commonplace, for art worships it and science exhausts intellect in its investigation. It shrines life—earth's and human's deepest mystery. Body, then, is marvelously complex and wonderful within, and reveals in every specimen some-

thing of the Beautiful itself. How does a beautiful woman regard her own body mirrored before her? With a sense of fine appreciation and delicate dignity and the greatest care. Some like feeling you are invited to entertain for your body, so that it shall seem too great and good a thing to be used commonly or misused or neglected. And this you may do, without in the least imitating the dandy or the siren. Your body is Nature's first superb gift to you. It cost Nature more than a thousand thousand years to build.

Imagination and Body-Health. The truth always is that body-health, theoretically speaking, is mind-health and *vice versa.* There are weak and diseased minds in apparently sound bodies, and evidently sound minds in weak and diseased bodies. But how can these things be? Person is not mind in body: person is mind-body or body-mind. That which builds body builds mind during the process, or that which builds mind, by so doing, builds body. You express by, in and through, now body, now mind. Body *always* represents its psychic factor. So also of the mental system. The trouble is, not that people knowingly violate the principles of body or mind and so induce weakness in themselves and posterity, but that no one knows how to live. Hence, while one's ancestors may have lived as morally as they knew how, and while one may be now living as nearly right as one may conceive, the general or occasional trend of thought may be conducive to evil physical and mental conditions never suspected, perfectly consistent, in ignorance, with the highest moral purpose, yet surely destructive. Ten thousand imaginations are at work in the most innocent life. This has always been so. The result is exactly what we find: poor minds or bodies with ap-

parently good bodies or minds. But the truly *right* mind can not develop a diseased body, and the *perfectly* right body-life can not develop a diseased mind. We speak of the long-run of human history. Evil conditions in both fields mean that evil, false, injurious, thought has prevailed. If the race could always have expected perfect health and always have lived perfectly right,—how could disease and death enter?

This regime invites you, not to lose your head, remembering that no man may hope to overcome the mental "set" of millions of years, but to gain your head by steadfastly refusing to violate any known law of health, and by steadfastly refusing to give imagination freedom to magnify injurious feelings and thoughts, and by steadfastly turning always to light-and-life-ideas of assurance, courage, long life and a splendid physical and mental career. This means to bring to bear on health of body and mind "all the mind can think of" suggestive of buoyancy, power and achievement.

Imagination and Body-Action. When you are aware of yourself as being in perfect condition,—just out of the bath and well dressed, you have not only a sense of satisfaction but, as well, of nicety, and your actions correspond. Suppose, now, you proceed to handle fine watches, mounted gems, dainty cut-glass or jewelry of beaten gold: every move and touch will reveal a feeling of fineness and a kind of accuracy, a spirit of fitness and particular craftsmanship. Now, imagination can give you just this feeling or spirit in all physical action. The end sought needs but the cultivation for long of a feeling of fineness in every act of the body, secured by trying to imagine yourself in just the condition illustrated above. You are invited to imagine and seek that physical and mental state.

Two things should be always avoided in the use of the body: an ultra refined pernickity feeling which makes one too good for some things that ought to be done, and a lack of feeling by reason of which the body is used as if it were no better than a gunny sack. The regime cultivates the golden mean.

It may seem that this sort of thing is only for fine ladies and the sons of rich men. The coal heaver and the iron puddler might readily enough affirm that the idea is too ideal for him. Nevertheless, they would be mistaken. The regime looks to an ideal, not for any external effect, but solely because this feeling of niceness in body-action infallibly reacts beneficially on nerves, blood and muscles, and ministers to health-conditions and physical efficiency. Surely the man who thinks *finely* of what he is doing will accomplish better work than he who simply dawdles around in his labor. If you will observe the successful men and women around you, this will appear: All unconsciously they have acquired the attitude of fine thought toward hand-toil and walk and body-poise. It was for this reason that the regime was written.

Imagination and Use of Mind.—The Roman Regimes.

The ancient Romans were the greatest administrators the world had ever known. They succeeded in conquering many people, yet in welding vastly discordant elements into one mighty empire. Rome was many, yet always a unit. Rome governed, but conceded in multitudes of ways, and Rome drew all eyes to herself and held them there. Your will is your Rome, and your mind is the empire. The great defect in most systems of mental philosophy is the utter dis-

regard of the unity and life of mind. We have either a system that disregards all distinction between the "faculties" of the mind and speaks of every act as a "state" of the whole mind, or we have systems which anatomize and cut up the mind into parts and sections, giving us a mere catalogue of its "faculties," and an inventory of its functions, but no unity and organic life. A true system of the mind will show each part distinct (not as essence, but as activity) gives also the organic and living whole, indissoluble, with each part mutually dependent, and having one common essence, center and life-spring—the self.

The defect criticised above obtains in that conception of their own mind which most authors seem to entertain, that is, they merely catalogue their mental powers and do not *feel* them as one living whole. If, then, any "faculty" seems weak, the fact must be accepted as without remedy or erratic, and the unreliability or falseness must be tolerated. Especially is the mind taken by most people made to consist of what they have by chance discovered. There is no attempt made to discover all the mental powers possessed, to improve defective, to rectify the erratic.

Our regime seeks to romanize your mind. To this end you are invited to affirm.—

First: "I do not merely *possess* sense-organs, perceptive powers, associating and thinking ability, consciousness, subconsciousness, power to attend, remember, feel, imagine, will. It is *not* as though I—myself —were one and these other things were separate existences and instruments: I *am Rome!*" Secondly: "I *am* sense-organs! I *am* perception! I *am* thought! I *am* consciousness! I *am* the subconscious! I *am* concentration! I *am* memory! I *am* feeling, emotion, pas-

sion! I *am* imagination! I *am* will! I *am* myself *any* of these things! I *am all* these things! I am *Rome!*"

The purpose of these affirmations is not that of psychological theory alone; it is practical. The moment you cease thinking of mental activities as separate from yourself, that moment you see that they *are* yourself in action. It is not as if you could stop all these activities and still be your conscious self—as if Rome might withdraw from Europe and remain an Empire. Could *you* stop *all* these activities, that would be mental self-annihilation. And so, the moment you get this Roman conception, or come to feel like the French king who said "I am the state," that moment you discover that your complete selfhood calls for full expression in all possible activities, so that, if sense-organs fail, *you* fail, if perception fails, *you* fail, if memory is weak, *you* are weak, if will is flabby, *you* are flabby, and so on through *all* activities which are conscious *you.*

This, then, is the regime's conception: I am a *unity in action.* And the conception should be cultivated, with full acknowledgment of responsibility, with full sense of inspiration because of the truth, in some such ways as these:

You are invited to set before you any mental "power" in which you seem deficient, as, say, memory, and to affirm daily for long—"I *am* memory. Since *I* am memory and I would realize full selfhood, I *am improving memory.* This is law and shall more and more be fact." Into that formula you are invited to more and more insert every mental power for a period sufficient to bring you certain results, "I, Rome, am Gaul!"

You are invited to seek a full conception of your

unified self by always thinking of the self as one, of the self as the activities constituting its own whatness. This is the central idea of the present book: the self is a system of activities, and into each activity goes the whole self, that is, all other activities. We are speaking of the psychic fact obtaining now, not of an infant's or the first animal's experience.

And, because this conception is urged, you are invited to employ controlled imagination in connection with every other mental faculty. This can not be done, of course, during the rush of daily action, but may be accomplished through certain regimes, as follows:

You attend to the perception of any object and imagine its improvement, and so, improvement in attention and perception. Example: I see yonder budding tree; I think of it as in full leaf and as more symmetrical; thus, I attend more carefully; thus, I imagine attention as improved. Apply to objects with which you are practically connected. This one suggestion, if carried out, would revolutionize labor.

It is suggested that a similar process be carried on with ideas. This would vastly stimulate thought-action.

Or again, you recall a face, a name, a situation, a scene, and imagine improvement in the recollection and in the object recalled. Example: I remember a piece of work in which I was yesterday engaged; I see myself at labor and bring back the instruments and details; I imagine myself doing the work better and more easily and in less time, and therefore I imagine my memory recalling thought and action more perfectly and efficiently. Apply the suggestion to your practical life. This advice would enhance ability to achieve in every walk of life. Or, you make a certain

resolution, or persist against enticement, or summon decision when you are negative and imagine a stronger and more consistent will. Example: I will increase my physical and mental values. Carrying out the regime, I imagine myself to be powerful and all-round will, tempted to weakness and yielding, but holding out, and always deciding to hold out with great energy.

Or you are conscious of a feeling, say, of depression or discouragement, and imagine yourself in a precisely opposite condition. Example: In such a state I imagine myself as energetic will shaking the feeling off and calling in ideas of cheer, confidence, courage; I imagine the cheer-feeling, the confident mood, the courageous spirit, as mine *now;* rather, as my very self this instant, not saying, "I have such a feeling," but affirming, insisting, "I *am* courage-confidence." Thus with all mental activities of the self. If you will observe the suggestions, the work will infallibly secure two results: improvement in the activities themselves and so, in yourself, and a development in you of this invaluable consciousness—A whole—self-in-all action feeling which must inevitably beget a splendid spirit of mastery. Look at that shining, finely-moulded, and buoyant young diver. Observe his poise: he is "all-in" every move, every play of muscle and limb. Now he leaps and darts downward. He leaves nothing; he puts forth no action. All of him goes; he acts—he *is* the action. He cleaves the water like a salmon: he goes all in. Let us imagine the self thus going all in whenever it acts mentally, leaving nothing behind, putting forth no action: being always altogether in every deliberate act. This is surely the case when interest is intensely engaged, and vital interest

measures the ideal for intentional use of the self in action.

Imagination and the Practical Life.—The Modern Regimes.

The present age is immensely practical. Even philosophy yields and takes a new name, *Pragmatism.* Psychology also threatens the profession of medicine and lends assistance to the New Thought. This practical spirit has characterized all the volumes companion to the present, and finds in the effort a perfect wilderness of utility in the realm of mind. It is now possible to study psychology, not merely as a bookish science, but as a science that is literally crowded with suggestions of the greatest value for the everyday life. And nothing could be more logical, since, as Phoronius declared,—

"On earth, there is nothing great but man;
In man, there is nothing great but mind."

And the study of mind finds its greatest value in aiding the personal development and successful living of individual man. For such reasons the present regimes are called modern.

Among some ancient thinkers a distinction was made between the *practical* and the *productive,* the former indicating action terminating in action, the latter indicating action which results in some permanent product. Dancing and music were practical action ending in action, while painting and statuary were productive action ending in product. To the modern mind, dancing, music, painting, statuary, are only practical by way of exercise, amusement or stimulation of the sense of the beautiful, and are not productive other-

wise. To us, that is practical which is productive of some visible value, health, power, wealth.

The goal of imagination in the practical life is the production—of health, wealth, power. But health is of mind as well as of body, and all true power is wealth, as wealth is power. Thus we seek here the enrichment of the student's mind for the sake of personal power. Our work will concern business, the professions and art, but will be illustrative only, since the fields are so vast in extent and complex in character.

For the practical regimes, see *"Business Power,"* chapter "The Practical Man's Imagination."

Imagination in Business.—Regimes of Present Survey.

This immense field may be summarized as manufacturing, merchandizing, transportation and invention. We seek to work out general formulas covering the first three phases, and a comprehensive proposition for the last.

The successful practical mind is capable of taking a broad mental survey of all its affairs; In a single sweeping glance the mind sees the entire field of operations. Certain characteristics of this survey now appear which are determined by mental peculiarities. The main thing in the survey may be:

(1.) *A Rather Obscure Vision of Objects*—buildings, goods, machinery, persons. You are invited to improve this mind's-eye outlook by giving greater attention to the external scenes in your business when present, trying to "fix" objects and relations in memory, to be recalled with great distinctness. This act will be memory. You are now invited to rearrange

the details of such scenes in an imaginary picture—trying one combination and another, for the best possible improvement, say, in economy of space, convenience, show, efficiency. In time you should be able to *represent* the whole field of your business and to bring about better adjustments in every way.

(2.) *A Very Clear Vision of the Field-Objects of all Sorts,—but Without Movement.* Some minds seem unable to see *action*: they know action should take place, but in mental vision every object is fixed, as in a photograph—arrested on the spot. This difficulty ought to be removed by actual noting in observation of the movement of objects. If you lack ability in this respect, you are invited to practice observing transition of objects, and then trying to recall the actual movement. This may be done by noting stationary objects and getting the moving objects past the stand-still. Improvement in this respect means, practically, as follows:

A good mental vision of all sorts of activities going on in the entire field of your business, which will become practical if you have thoroughly familiarized yourself with all departments and details of the field. The mind that can recall a business scene, as a room in a store or factory, can mentally recognize all the factors, and can see action going on, has now the power to vitalize invention—to know what his people are doing and to imagine improvement of activity "all around the place." It sees about what the facts are without being present, and has the power to *see* action of a more efficient character as the ideal to be sought. You are invited to practice these suggestions—to strive for clearer mental vision—in memory-imagination of

objects and movements, and to imagine improvements throughout the entire field of your business life.

(3.) *A Mental Vision Without a Gap.* Many men fail in the above elements of power and are unable to hold their places in the business world. Effort for improvement as indicated will especially obviate the vision with the *fatal gap.* The successful general must see his troops, in camp, and in action, and *know* what every part of his military mechanism ought to be doing on the instant. This requires that he have imagination enough to ask about and discover facts of physical conditions into which his men are to go, where the enemy ought to be in view of such conditions as well as where he is, and so on almost indefinitely. This general succeeds because he plans battles in imagination embracing the enemy. So in business. A prominent railroad official was "permitted to resign" because his imagination—survey of his lines—failed to take in certain coal-bearing territories essential to the system. This was a case of the fatal gap. Imagination should serve as an untiring, alert and swift outrider, riding through every department of business, around the whole field, out in every direction into all possible related fields. You are invited to put these suggestions into long practical effort. Beware of the fatal gap—with the confession, "Lord! I never thought of that."

Imagination in Business.—Invention.

We speak of invention in two senses. One invents mechanisms; another invents new arrangements of objects, new methods of work, or new situations or ways of meeting them.

The inventor of a machine or device must possess imagination in order to see, prior to their creation,

parts and relations or connections. A very practical mental exercise consists in imagining parts, say, of a machine, and holding them in mind while putting them together. You are invited to practice that exercise with all sorts of perfectly familiar objects. The effort to see a combination of parts all connected properly will be found not altogether easy. But the difficulty increases when the mechanism is not in existence. Here we have a certain result to be gained through the action of parts to be created and connected in perfect operation. The mental action must perfectly imagine—the parts, the connections, the interaction, the thing to be accomplished. Such a complete all-at-once mental vision probably occurs only rarely, but its approximation is a *sine qua non* to the inventor. You are invited to practice the effort with some invention of your own,—provided such work will serve a useful purpose in your life, and provided you can do so and not become mastered by the effort.

Invention justifies in utility alone. Many minds waste time and energy on matters which have no value, even if the thing "works." But many inventive notions never can work, as when they insistently try to square the circle (which can not be done with rigorous correctness) or to secure perpetual motion,—to evade the law of action and reaction. This kind of work is "wasteful and ridiculous excess," and has a tendency to "get on the nerves" and upset practical sanity.

Hence, the inventor's imagination should always be controlled by two factors: the really useful and the actually possible.

Inventiveness in business has already been treated in the preceding regimes in imagination in business. He who can see imaginatively objects, situations, ac-

tions and improvements, possesses the essential elements of invention. But such an one may have ability without using it. Initiative gives value to inventiveness. It is possible that you do not know your own mind because you have not stirred up initiation to try what you can do in perhaps hundreds of ways. "Necessity is the mother of invention." This means that necessity compels initiation. But whatever is, has to be invented, if it results not from blundering on of sheer personal energy. You are therefore invited to *initiate* mental activity *by way* of inventiveness—to find out, through exercise of your imagination, what undiscovered powers you possess. Repeat frequently this: "I demand the conscious unfoldment of all my best powers." It is here, often, that young blood in business "makes good" over older men; mental activity brings out all sorts of new ideas, the mind can see the realization of such ideas, and courage furnishes the motive of initiation. Many old men know too much and forget the value of what they do not know. Many young men "know it all," but they never forget the value of what they do know. Their imagination plays large on themselves and breeds invention as the sun breeds life. Herein is their glory and their power—only requiring hard sense to achieve fine success.

Imagination in Business.—The Forecasting Outlook.

The philosophers say that to an Infinite Mind neither past nor future could exist, all "time" being necessarily *present.* Of course, this means, not *time,* but only consciousness, which in all beings is *now.* Animals can be now-conscious, but they can not think

"now-time." This is man's superiority, and one measure of the individual's superiority consists in his ability to think *future* and into the future. He can forecast coming events. There are two ways in which this may be done: by thinking from present facts to a *strictly* logical conclusion. The *future* depends on what the facts are. The other way involves imagination. This means a fore-picturing of events as decided on or desired. Some prophecies are logical deductions, and some are practical intuitions. We deal here with the latter.

In this regime you add, as appendix to the *present survey,* your business as you want it to be to-morrow, next year, ten years from now. You *see* the new building, machinery, goods, situations, relations, contingencies, personal activities. You see the details involved, the methods required, the movements necessary, link by link, step by step—yourself *always* in the center, commanding and vitalizing the whole. If this is castle-building, that is, because not thought, then mind-wandering is at work, not will inflexibly bent on forecasting and making good, but intoxicated desire dreaming of what might be.

If there is true imagination, you *will* at the heart of it a burning Will and all around it a cool brain. You are therefore invited to acquire by practice the art of the imaginative forecast in business. The way to do this is to try persistently for long to see your business as a detailed success operating in a definite future. He who is going to improve *sometime* never *will* improve. The will does not act in any sometime proposition: if, it is will, it is will for a *named* period. The *definite* will is always hot.

But you are invited to make the forecast that of

business imagination by guarding every prospective plan, method, activity, with the cool brain. The rosy future is common and so are failures. Practical imagination, strangely enough, has no coloring matter. It imagines on the basis of facts—not "fine openings," "splendid prospects," "big gold in sight," etc. It calls on reason for the *facts,* and its own work consists in finding out what the facts will do under given treatment. You are therefore invited to eliminate color from imaginative forecasts, and as fully as possible all variable elements which "may be," to see clearly the methods needed for your treatment of activities, and to imaginatively pull up into sight every conceivable "out" which can lie concealed in that necessarily uncertain future. I looked at a residence lot which was offered at a low price. A friend with me immediately *saw* two houses on the land and voted me foolish for not taking the offer. "You are always hunting up some 'out,'" he said. The "outs" here turned out to be, a drainage creek under the sidewalk and a stable for the prospect of my dining-room, had I purchased. It is always the undiscovered "out" that defeats in men, properties, situations. The imagination that forecasts a safe future burns finely at the center, but is ruled by the brain that controls enthusiasm enough to compel discovery of existing facts.

Imagination and Professional Life.—The Physician's Thought-Case.

As a matter of fact, the "medicine" case is practically doomed, and the doctor who does not carry a diamond-studded thought-case will go with it. Always we shall need and respect the man who *knows* the human body, disease and causes. But more and more

it is evident that the physicians need psychic intelligence and power above all medicines ever conceived. When, therefore, some college professor who has not seen real life since his last undergraduate game of football, rises to declare mental therapeutics dangerous except in the hands of trained medical men, every one else wonders where physicians have demonstrated the wisdom indicated. My friend takes a case of complete mental upset which the doctors had condemned to an asylum and in seventeen days restores her to her friends *sane*. Yet this man's "thought-case" is dangerous unless carried by a physician! I called on my physician for personal examination. He threw out a number of unhappy suggestions which I had to fight off. I fled to *myself*, took thought, fore-pictured my own health, sent word to subconsciousness that there was work to do, and needed no doctor. My doctor sent in a bill for fifteen dollars for an examination of fluid and suggestions of death! But mental therapeutics in the hands of the layman is dangerous!

Imagination in the physician's mind should inhibit all discouraging suggestions even in his own thought, since facts and reason may be safely trusted, but need not be spoken. It is not professional to disquiet a patient who calls on you, because he already *feels* enough to call on you.

Imagination in the physician's mind should develop all hopeful thought and utter all encouraging words. It is professional to imagine that nothing *is* impossible until it *becomes* so, and to act as though the conceived impossible were accomplished fact.

But imagination in the physician's mind should be the action of the whole mind itself, vitalized by faith, inspired by the new conception of psychic power,

and applied to mental assistance of suffering humanity. Even surgery, without this compound of personal power mentally put into its tasks, is brutal mangling. No surgeon has the right not to thrust *himself* into his case for psychic help. He who merely cuts, is a pariah and ought to be outlawed among lepers. The physician who would wear the crown we all will gladly force upon him, is the man who always carries his thought-case and almost always forgets his medicine-case, who is anxious to learn even from humbler minds what secret power lies hid in the mind of man, and who does not mistake a medical school's bigotry for either science or wisdom. Theology has burned many at the stake of its devilish zeal, but the medical school has cut up, prisoned and tortured thousands where creeds have persecuted one. Therefore, friend medical man, you are invited to employ your own neglected mentality more and your school traditions and medicines less. Your imagination, proceeding on facts, yet drawing on your deeper psychic forces—this is the real magic of your skill, and always has been, as you know. If all this condemns the present book—so much the worse for the medical reader.

Imagination and Professional Life.—The Legal Profession.

The successful conduct of important trials at law demands a very high order of ability on the part of judge and counsel. In its truest phases imagination here marshals all the forces of reason and intuition and creative power of which the practitioner is possessed. Mind in such work must (a) at-once comprehensively survey all the facts involved, so that they are presented in thought as making up a complete

whole; (b) be able to recall, not merely general notions of law, but given legal decisions and statutes accurately bearing on the case, and to interpret such decisions and mentally compress them and present them logically and with marked effect; (c) grasp intuitively unexpressed character, hidden motives, and the real secrets of human nature, and successfully induce the right sort of evidence; (d) be able thus to see in advance the bearing and weight of evidence in support of contentions, and never forget details of importance; (e) ferret out the gist of any contention and project that vividly before judge and jury; (f) foresee the trial itself, contingencies, probabilities, and so make out in advance what the "other side" is likely to do; (g) foresee yourself, the counsel, in the conduct of the case,—court, jury, witnesses, counsel, spectators, —and the main line of their intended action; (h) imagine "everything the mind can think of" in the interest of clients and opposing such interests; (i) command in examination and argument every mental resource of mastery and persuasion; (j) and always see self in action as well in hand, alert, resourceful, certain, courageous, confident—silently assuming success and with every ounce of brain-power "making good;" (k) construct argument for judge or jury in advance—arranged, according to the nature of the case and your own mental make-up, etc., logical to them, with citations, illustrations, rhetoric, magnetic allusions and manner, all under control of the determined will.

These suggestions illustrate imagination at work in the lawyer's office and before the court. They are largely indicative of equal demands upon presiding judges. On the bench also this great faculty must preside, judicial reasons, the most vital reality present.

But the analysis is made here for suggestion only. The elements of power thus shown constitute a series of regimes for private mental practice which might well be observed in every office, especially by younger men. To the legal student of this book these factors may be presented as advices for practice as follows:

(a b) You are invited to cultivate *Comprehensive Recall,* say, on old cases, or imaginary ones, or those now on the docket. The words italicized are suggested as a mental sign carried in the thought to induce the appropriate mental exercise.

(c d) You are invited to practice *Intuitional Discernment* of human nature and the significance of testimony in ordinary life, as you meet people and observe their statements of fact. If you will "put up in your mind" the italicized words just above, you will find yourself engaging in this exercise of imagination everywhere beyond your office hours.

(e f g) You are invited to make these words—*Judicial Foresight*—mental talismans in every case you enter. One may imagine them printed on the walls of the office or above the judge, there to act as constant reminder of the power demanded by legal success.

(h i) You are invited to practice calling on your mind for all it can think of by way of *Anticipative Prevision*—to cultivate imaginative forecasting—with reference to any coming event in your life. This exercise will develop memory, fancy, attention, foresight, command of resources.

(j k) You are invited to practice the thought-exercise of *Commanding Self-Projection* into situations which you know you are to enter as a principle factor.

These skeleton suggestions are drawn from the ordinary experiences of counsel. The activities indicated as regimes are such as actually occur in every successful lawyer's life. The items merely give an outline analysis of practical action. It is in the legal profession, as in any complex business, that imagination must be most comprehensively engaged. Along such highways of endeavor we especially perceive the theory of imagination here given: it is not a separate "faculty" of mind—it is the whole mind surveying and forecasting in all its alertness and power.

Imagination and Professional Life.—Clergymen and Teachers.

The above suggestions sufficiently indicate the work of imagination in the life of clergymen and teachers. Both these classes must by intuitional imagination discern human nature, and realize the relations of facts and truths, and adjust to differing individuality. The clergyman must discover what presentations will convince, now this person, now that. His thought must reclothe and recolor itself according to the minds addressed. He must make his words "fit" the case,—melancholy, discouragement, despair, sorrow, weakness,—with selected utterance and assorted imagery. The teacher must *be a leader* of dull minds, restless minds, thoughtless minds, foolish minds, earnest minds. Some teachers seem to be dealing with mere body-symbols, students who are simply a, b, c, d, e, f, on to z, and if b is bright while d is a dunce, it is all one to the teacher. Others neglect anxious a and frivolous f for excellent e and good g. Neither attitude is justifiable. The teacher who works merely for pay belongs in a kitchen or a shoe shop.

The teacher who teaches, *clings* to the cases that most need help. Here, then, imagination is required, since you can only help people as you can foresee them in better conditions and can devise methods for attaining the end. If the mere thought of the human mind—sprung from the Infinite Reality and capable of, God only knows what—does not send imagination flying to the treasure-troves of the Universe in quest of power, the clergyman is a quack and the teacher is a crime.

Imagination and Professional Life.—Journalists.

Magazine conducting is of course indispensable and must be marvelously versatile. In a professional sense, these workers are now mere caterers—exactly as are restaurant-keepers. The abstract ideals of professional theory are high,—the actual facts are simply practical. Newspapers and magazines are conducted for financial returns, not often for public service. Imagination therefore deals with subscription lists and advertising patronage. The deciding question is, "What do the people want?" Editors imagine that all people want is chronicles of crime and sensational features in fiction, affairs and maltreated science. But the chief picture before the mind is made up of display type and gambling space-prices. The "art preservative" is become a "stock-broker" on the mental exchange. Its Psychology is that of the "bulls and bears." It is *all* yellow. And the exceptions are too dull to live.

CHAPTER X.

FEELINGS EMOTIONS, MOODS AND PASSIONS.

FEELINGS, emotions and passions, of the "heart" and of the intellect, give us the motives of life. They constitute the driving powers of our actions. Here Reality, having become individualized in person, urges itself to the exercise of all its manifested powers, bringing to bear thereupon the pioneering function of imagination and the controlling function of will. All of the so-called "faculties" of mind are expressions of the nature of things or of Reality in person, but, in feelings, emotions and passions, individualized Reality rises, so to speak, to the level of what we may call a drive in the interest of its personalized development. As only thus considered, the eternal restlessness of Reality merely exhibits in the drive, hit-or-miss, here, there and everywhere. This hit-or-miss of Reality in us is seen in the great mass of truly unwilled action observed in ordinary human life. We can trust somewhat to the mere natural drive of feelings, emotions and passions because the tendency of Reality seems in the long run to be conservative and upbuilding. But it can only realize this tendency to its utmost in the development of these elements,—which actuate the remaining "faculties," save will,—when it realizes its highest powers in personal will itself. These conceptions will be indicated in the present and the following chapter.

Feeling, thinking, willing—these participles exhaust the verb *"to be,"* in the human sense. If we are asked, which of these activities is of greatest value to use? We shall find the answer difficult. Indeed, it is impossible, since these departments of person overlap and interact, and into each goes the entire self. On a par would be the query, What is man—body or spirit? We know either of these only as we know the other; person in the human sense does not exist save as each exists, and the two-fold existence is one. So, also, feeling in mind involves thinking and willing; thinking involves willing and feeling; willing involves thinking and feeling.

A human being insusceptible of pain, pleasure and volition,—consisting of pure intellect,—could only "reflect" the world like a mirror,—simply react to that world intellectually,—and, if capable of growth, could develop merely in an automatic way. A person incapable of willing could react and grow as above indicated, but pain, pleasure, knowing, could have no intelligent value. And a person capable of no feeling could only develop by accident, since it is long-run pleasure and pain that decide for us questions of utility, wisdom and rightness. There is no possible way in which we can find out what is best save by trying and basing our conclusions on experiences of sensations and feelings. The things which in the long-run are found by pleasure and pain to work well, must be best, wise, right, if the Universe is a system of law whose end or goal is self-completeness as a Whole—through self-completeness of all its intelligent personalities. Such goal is here assumed. It is impossible to imagine a more reasonable ideal. The will is the man, but feeling, emotion, passion, arouse the man to

put forth volitions and urge the will to action in all its varied possibilities. These possibilites are indicated by knowing and reasoning. We thus see the close inter-relation of feeling, thinking and willing. When the inter-relation is examined with some care, we see that feeling, emotion, passion, and even will, spring from the one primitive and primary factor, knowing. *Knowing, by as much as experience differentiates and elaborates it, becomes a marvelous complex of ideas. Feeling and willing are reaction of the self to its own ideas.* We come now to certain definitions which are essential to clear conceptions in this chapter.

Some Essential Definitions.

"The word, *idea,* I think serves best to stand for whatsoever is the object of understanding when a man thinks." To understand really means "to stand under" in a mental sense, "to comprehend." But the "object of understanding" is mental, not external. Thus, the idea is not "tree I see," "odor I smell," etc., but is the *thought* "tree," "odor," etc. Our mental activities cease and are not, never reviving, only recurring, and this is not in perfect sameness. But these activities come to have a general meaning, (general for all the similar recurring), and the *meanings* are our ideas—recurring activities made "objects of understanding when we think." Sense-perception gives us the raw material of ideas. Memory is awareness of repetition of mental activities in the form of ideas. Thought is composed of ideas put together by automatic or purposive working of the mental self. The idea is the elemental object of comprehension. Sensation is a reaction of the self to any activity of the nervous

organism. Sensations are feelings in a purely physical meaning.

Feeling has been defined for its mental meaning as, "a *mental stirring* or excitement connected with some need or activity, animal or rational, arising through either the physical or the psychical nature, usually accompanied by, involving or consisting in, *pleasure* or *pain,* and in its rational forms ordinarily preceded by knowledge and leading to volition." The need above referred to is, in mere animal life, the *vague* correspondent of the human awareness or knowing. "Feeling in the wide sense includes physical feelings (sensations above) and the rational feelings or sentiments. The physical feelings, or those that arise through the physical or animal nature, include (1) the *simple sensations,* (2) the *instinctive feelings* or those accompanying or furnishing the impulse in *instinct,* and (3) the *animal appetites.*"

Now, we wish to know what a *"mental stirring or excitement"* is. Are we able to conceive of an excitement that is not a stirring and of a stirring that is not an activity? And may we conceive of activity which does not mean anything? The answer is, we may not: the stirring, the activity, means either pleasure or pain, using these words in their broadest sense. But what is the occasion of these meanings? The meaning, pleasure or pain, is given by something in consciousness. This something can be none other than activity. Thus, certain activities in mind give pleasure, give pain. But can we conceive *these* activities as having no meaning? If so, how can they occasion pleasure or pain? The answer is: these activities have meanings which are pleasure or pain. They are ideas or thoughts, and the pleasure is approval of

them, as the pain is disapproval of them, which approval and disapproval are simply mental recognition (activity-idea) of harmony or disharmony with the nature of the system. *That is a knowing.*

A sentiment is (a) any opinion on any subject, (b) a noble, tender or æsthetic opinion concerning the beautiful, the true or the good,—right or useful,—which tends to induce various associated mental activities, such as admiration, approbation, affection, sympathy, veneration, etc. Evil sentiments take their character from injurious opinions and similar associated activities. The opinions and the activities have thought-meanings, and, when the associated thoughts are more or less vigorous and significant in some way for self or for others in whom self is interested, they constitute, existing together, that condition of mind called feeling, and thus give the opinion or thought inducing them the character of sentiment.

Feelings, Emotions, Passions are Ideas.

Three things are to be noted. There is a central mental activity, as an idea, or a thought, or perception of an object (which is really an idea). This idea, thought or object (or the perception of it—as it is perceived) has some significance for self, either desirable or undesirable; and there are associated ideas or thoughts which are induced by the central one. These associated activities make up the state of mind called feeling (including emotions and passions), which is either agreeable or disagreeable—approved or disapproved—*thought of* as harmonious or inharmonious with the nature of the self.

For example, take the case of friendship. Here is, first, perception or thought of the person, with his

qualities as known; then occur certain induced associated ideas or thoughts, as, esteem, admiration, mutuality, appreciation, gratitude, etc. The person has some agreeable significance for self, and the central and associated thoughts induced by his presence or recall are pleasurable. The associated mental activities constitute the feeling of friendship.

We may now define *feelings as a state of mind consisting of associated activities, or ideas or thoughts, which are induced by some central thought or perception having some significance for self or for others in whom self is interested.* If we eliminate from feeling the element "significant for" and the induced associated mental activities (or ideas or thoughts), we have nothing left but the central thought, and no feeling at all.

Emotion differs from feeling in two respects: In emotion the induced associated activities of mind and the significance for self or others, of the central thought are, *more intense and lasting,* and there is an accompaniment of *nervous or physical disturbance.* It is understood that our analysis does not deny the reality of feeling, just as you have it, but that it clears up vague "stirring" excitement, etc., by showing that these "states" consist of the associated mental activities induced by the main object or thought which is the real cause of feeling or emotion.

Feeling always tends to some expression in nervous or physical disturbance, but in true feeling the tendency is realized only slightly or not at all, but in emotion the tendency gains expression fully and sometimes violently. The question that now arises is this: Does the central thought in feeling or emotion induce nervous or physical disturbance first and then the asso-

ciated mental activities, or the mental activities first and then the physical state? The answer is, we believe, that in true feeling the associated activities are first induced and then tend to expression in nerve-action or body-movements, but that, in emotion the associated activities may induce the states of body or nerves or the latter may be induced directly by the central thought and then induce the associated activities.

We conclude, then, not that the nervous or physical disturbance constitutes emotion, as some writers contend, but that emotion involves nervous or physical disturbances which are in consciousness corresponding associated mental activities, which are the mind's interpretation of what the nerve-action or body-movements mean. Hence, if the nervous or physical disturbance does not occur, there is no emotion. But, if the latter factors obtain and associated activities do not occur in consciousness, there is, again, no emotion. It is possible to experience nerve or body disturbance some time before emotion arises—before the facts get some meaning to mind. It is possible to have the central thought with all the associated activities while nerves and body remain placid—without emotion.

Passion may signify mainly an overpowering desire, as, for fame, or a true emotion intensified and prolonged, as, the passion of love. Here, again, we have the central thought significant for self, the induced associated mental activities, such as approbation, admiration, desire to possess, etc., or repugnance, etc.,—these factors being very vigorous and continuous,—with nervous or physical disturbance.

The difference between emotion and passion consists in the intensity and prolongation of the mental factors and the vigor and continuance of the physical.

This statement means that the factors occur and are intense whenever the main or central thought springs up in mind, although they fade away in the absence of that thought.

Sentiments and feelings may be fleeting and only occasional, but they may also become habits, the central and associated thoughts tending to recur. We speak of them, in the latter case, as *prevailing* sentiments and feelings. When prevailing sentiments represent lively associated thoughts, they become feelings, and when the associated thoughts become so intense as to induce nervous or physical disturbance they constitute, occurring together, emotion, and when these factors and their significance for self become overmastering and induce strenuous body states, the emotions develop into passions.

The character of feeling, emotion and passion depends on the nature of the object perceived or the main thought and the personal attitude toward or relating to that object.

It is to be observed, also, that similar associated thoughts and body states may serve for different feelings and emotions and passions. Thus—The same object or the same central thought may induce different associated thoughts in the same person with similar nervous or physical disturbances. Illustration: object —man suffering; thoughts of enmity and rejoicing; or, thoughts of friendship and sympathy; or, thoughts of mangled or diseased body and repulsion. (Always remember that perception of an object is thought or idea or a meaning mental activity.)

Different objects or central thoughts may induce similar associated thoughts and body-states. Illustration: the flag, or the Capitol at Washington, in time

of war, and thoughts of native land and enthusiastic patriotism.

And similar body-states may serve for or induce different associated thoughts and induce a central thought. Illustration: violent trembling, quick breathing and rapid heart-action, suddenly occurring, would suggest danger, weakness, hurt, and induce fear, or might inspire ideas of adequacy and force courage to the fore.

Pleasure is a mental state (which is a complex of activities) induced by a certain (1) intensity of nervous action, or, (2) by continuance of approved idea of possession or awareness of possession—taking possession to mean mental awareness or acquisition as well as physical control. When nervous activity falls *below* a certain normal intensity, if the normal intensity gives pleasure, the physical feeling is more or less painful, ceasing, of course, as the nervous activity ceases on the one hand, and as normal activity is again resumed. When nervous activity rises *above* normal intensity, if the normal gives pleasure the increase beyond a limit of increased pleasure gives pain, of course, with insensibility on the one hand, or returning to normal on the other hand.

Pleasure, if not physical in origin, must be mental. What is the cause of pleasure thus originating? The mental cause lies in the approved idea of possession of a good or awareness of a good as possessed. The pleasure, mentally defined, is the *approval* of the idea, and this approval induces often various nervous activities which give the pleasure its complete satisfaction and fullness. The operative idea may be vaguely or clearly defined in consciousness, or it may be in subconsciousness, but is surely somewhere in

self, and it may associate various other ideas presenting differences in the value and fact of possession or possibility of possession. When the nervous accompaniment is stripped away, only the *approval* of idea of possession or of awareness of possession remains, and when the factor of approval is eliminated, the pleasure vanishes.

Pain is a mental state induced by a degree of nervous intensity above or below the normal, or by continuous *dis*-approval of idea of possession or by awareness of disapproved possession. The *continuousness* of the idea of the possession is, of course, merely a relative element in the case.

Desire is a mental state induced by continuous approval of idea of possession of a conceived good. If the idea of a good or that approved possession ceases, desire vanishes.

Repulsion is a mental state induced by continuous idea of disapproved possession of a conceived evil. If the idea of an evil, or that of disapproval of possession ceases, repulsion vanishes.

Moods are mental states which consist of activities (ideas) of self co-operating with one (central) idea accompanied by a degree of nervous action.

An affection is a "feeling or emotion which is characterized by *the giving out* of the mind *toward* an object, as distinguished from desire, which *craves* its object." This "giving out" of the mind means *interest taken* in or approval of an object mostly irrespective of desire.

Many words are used as if for expression of feeling which may simply indicate a personal attitude. Thus, *dislike* is often a true feeling, but not always and necessarily so, for the so-called feeling in numer-

ous instances is attitude merely. An *attitude* is "any habitual mode of regarding anything; any settled behavior or conduct, as indicating opinion or purpose regarding anything." So, what may at first be simply a sentiment may come to be habitual toward an object, thought or person—an attitude.

Instinct is a "propensity prior to experience and independent of instruction." It is impossible to sharply separate instinct from reason. Instinct is intelligence, and intelligence is the "chooser between." Instinct is psychic factor acting intelligently without induction. Its limits are determined by the common needs of the organism. When uncommon need arises, psychic factor pushes forward the bounds of instinct and adjusts to new demands. Were this not possible, reason never could at all develop through animal life into man. The controlling factor in evolution is not physical variation but is psychical adaptation. Not the brain of man developed human mind, but developing animal mind forced evolution of human brain. Instinct is simply a name for lower routine forms of reason-intelligence.

These definitions have been given here, in part for the sake of clearness of thought in the matter of the emotional life, and in order to rid the subject of a good deal of vague addition to one simple conception. If the definitions are apprehended and reduced to their fundamental meaning, we shall find remaining the fact that all desire and all feeling (aside from sensation) consists of self-activity induced by nervous states or by definitely ascertainable ideas.

Concluding Propositions.

Having thus defined our language we are now

ready for several propositions which have all along been implied and are readily deduced, as follows:

1. All feelings, emotions, sentiments, desires, moods and passions spring from apprehension of ideas or nervous activity, and are always increased by the latter.

2. Control *of* the individual *by* desire and emotion comes about through the play of the imagination on the corresponding ideas.

3. Control of desire and emotion *by* the individual is secured by control of imagination and the ideas with which it deals.

4. Control of physical pain and pleasure is secured through control of mental action.

5. Control of will-action is secured indirectly through control of ideas, desires, and emotions.

We take up these propositions in the order given.

Proposition One. We believe that the first activity of the lowest animal life as conscious was simple awareness. Now, this activity, sensation, could only be, in the lowest organism, a mere state of itself, but the next step would give an apprehension of the sensation as simply *That.* The sensation could not exist unless as *awareness,* and the awareness could be of no value or meaning save as a *That*-awareness. This vague factor, as we make it a subject of thought, becomes, *to us,* a that-idea. If the organism does not have *awareness* of sensation, it has no sensation. The awareness *is* the sensation. I call this awareness the sensation-idea.

Let us now say that the sensation-idea is of a kind to give rise to no additional action by the organism. The animal physically feels but is not induced to further mental activity. The sensation is, then, nor-

mal: in harmony with the organism. But at this point sensation may be intensified: the sensation-idea begins to influence the organism to additional activity. If the activity becomes violent, we shall say that it now has a pleasurable or painful sensation. Should the low organisms try to move toward the cause of its sensation, it is reasonable to assume that, as *we* would express it, the sensation is approved. Should the movement be away from the exciting cause, it would be inferred that the sensation is disapproved. The words "approved" and "disapproved" merely represent activity in the way of consciousness which signifies a life-expression of self-conservation for what is normal *to* the life organism or against what is abnormal to it. This brief analysis means that the primitive awareness in sensation is really mental—that is, a consciousness *with* and *of* a physical state. Nothing is there but the embryo of idea. In fact, we can discover in the animal self, in the human self, no other factor than activities which we name ideas, when we arrive at their essential character.

Observe: We should distinguish between the true feelings, etc., on the one hand, and mere attitudes, on the other hand. In many works on Psychology, attitudes and dispositions are listed as feelings. This is error. But whether or no, the first proposition is correct—that our feelings reduce on analysis to ideas, mental activities in meaning of states either of mind or of body. The more completely we can strip our feelings, emotions, desires, moods and passions down to ideas and even further, the more perfectly we can control the emotional factors. We can, to a sufficient degree, directly control our ideas, the thought

life, but the life of feeling we control only indirectly either through ideas or through physical conditions.

Proposition Two. This brings us to the proposition that aside from ideas or thought, feelings, emotions and passions are really nervous physical activities. The trouble with the emotions in Psychology is that they are regarded too much as absolutely individual things. So long as they are set down as so many eternal and sacred psychic entities, so long all that *can* be done with them is reverently to catalogue their separate characters, points and effects. But if we regard them as products of more general causes, the mere distinguishing and cataloguing becomes of subsidiary importance. Having the goose which lays the golden eggs, the description of each egg which is already laid is a minor matter. Our first object, therefore, is to get rid of factors that are not true feelings and to discover the actually essential elements of feeling or emotion, when we shall be ready to present the correct key to all emotions and thus to all control of emotional activity.

This brings us to the proposition that aside from ideas or thought, feelings, emotions and passions are really nervous physical activities. The present study is Psychology, and we are concerned merely with facts as we can discover them. We can make out, in our study, activities of the self in knowing, and an activity that is not a knowing seems to escape all detection and all comprehension. A mental state is a complex of activities, so that a "state" of joy or hate, etc., is really a complex activity of the self. But the activities that consitute the complex—what are these? As just remarked, a psychic activity or a complex of psychic activities that do not know anything—either of the

self or of some external object—seems to lie beyond our ken. We can make nothing of it. True, the activities may be very intense and so seem to be a "feeling," but, mild or intense, what *are* they if not knowings of some sort which we can distinguish and name? Here, again, we are trying to apprehend the non-apprehensible. The writer finds it impossible to form any conception of a pure psychic mental activity which is *not* a variety of knowing. The only discoverable reality here seems to be intensity or rapidity of knowing activities. Is this rapid intensity the element we call feeling? If so, rapid intensity of mental activity may as well concern a mathematical problem as the adorableness of a lover. Indeed, some of the highest so-called emotions are of this nature. Sir Isaac Newton came to a point in his studies of the law of gravitation when his excitement became so intense that he could no longer proceed, and was compelled to call in an assistant. In such a case, however, the emotion is—rapid intensity of mental action? or—nervous activity? If not the latter, then the former. But if the former, then activities in knowing. But rapid intensity of knowing activities may occur without emotional excitement. They are therefore, in themselves, not emotions. The only factor left is a more or less complex nervous condition.

"The feeling, in the coarser emotions, results from the bodily expression. Our mental way of thinking about these coarser emotions is that the mental perception of some fact excites the mental affection called the emotion, and that this latter state of mind gives rise to the bodily expression. My theory, on the contrary, is that the *bodily changes follow directly the*

perception of the exciting fact, and that over our feeling of the same changes as they occur is the emotion."

This means that the fundamental factor inducing emotion is idea or thought, that thought induces nervous or physical action, that this action is known in mind, with more or less rapid intensity, and that the nervous action *as thus known* constitutes the emotion.

Thus the question of association among feelings or emotions is answered. The suggesting factors are ideas or thoughts. Certain ideas or thoughts induce nervous action and bodily expressions. These, *as known,* are emotions. But the nervous and physical actions have in our experience accompanied certain given ideas as thoughts. Thus ideas that are associated in experience come to call up the corresponding emotions, and the emotions come to call up corresponding ideas and associations of ideas. In other words, nervous states do not suggest nervous states; they have meanings, and suggestion occurs among the meanings. So, also, we say that emotions do not suggest emotions; these have thought-meanings to us, and the thought-meanings suggest other thoughts giving rise to the nervous states which constitute emotions, when known as going with the ideas. No matter what may be one's nervous activity, if it is not known in mind with a corresponding idea, it is not emotion. Thus, for example, one may be greatly excited by perception of an object, yet "feel" not a particle of fear until the fear-idea occurs. At the instant only when the *idea* comes up does the excitement become fear.

"Particular perceptions certainly do produce widespread bodily effects by a sort of immediate physical influence, antecedent to the arousal of an emotion or emotional idea. In listening to poetry, drama, or

heroic narrative we are often surprised at the cutaneous shiver which, like a sudden wave, flows over us, and at the heart-swelling and the lachrymal effusion that unexpectedly catch us at intervals. In hearing music the same is even more true." The pleasure of music or beautiful natural scenery is due to what may be called harmonious nervous vibrations which give rise in mind to interpretative ideas which are themselves agreeable. We speak of *interpreting* music or landscape painting, and mean simply the effort to give meaning to our nervous activities—that is—to bring up thoughts which would, as nearly as may be, express themselves in sound, color and form as these factors are presented before us. And this tendency to interpret gives rise to other physical activities which, as nearly as may be, we naturally would use deliberately to interpret the nervous conditions discovered or induced. The emotion becomes more than physical activity at the instant when some thought attaches to it. In all this work of *knowing* nerve-states as interpreted and so becoming emotions, the subconscious mind plays a very large part. We are not ordinarily conscious of the ideas or thoughts, nor of their association with nervous states, because the nervous elements may be very obscure or because they may be so evident that they wholly occupy consciousness, swamping the ideas, so to speak, and so preventing awareness of their relation to the nerve-action. But somewhere in mind must occur a reference of the nervous states to the ideas which are their meaning before feeling or emotion can arise. In other words, we can not have a true emotion without knowing it,—that is, being aware of its *meaning*,—and this meaning is in some way recognized by the self, consciously or sub-

consciously, as immediately connected with the nervous activity. The conclusion is, not that the nervous activity alone *is* the emotion, but that this, as known to be connected with the thought,—this, as receiving meaning from or in the mind,—is the emotion.

It is not by this intended, however, that the individual may on the spot analyze his emotions into nervous action and ideas. We speak of the self as a system of activities; these activities have mental character, that is, meanings or values, to and in the system; the system may be an animal, an infant, an adult; and in each instance, apart from what the animal, infant or adult might think about them, the activity-meanings obtain because the individual is intelligent and not inanimate. *When, then, the mental activities get aware-relation with the physical activities, there is feeling, there is emotion.* So, many emotions or feelings arise because nervous action goes on, and this has become associated in the mental system with the equivalent of idea or thought. The animal or the infant flies into a rage, and the equivalent of idea is at work in this system. Were the one not connected with the other, no rage could occur. So, also, insane people manifest all sorts of fickle feeling without having the least motive for doing so; the incessant shuffling of nervous states calling up corresponding mental activities which express finally in appropriate physical action. In such cases, the expression is either mere imitation of feeling—mere nerve eruption—or it is properly emotional because the mind puts together feeling-thought and physical state.

If we imagine a "soul" dwelling within a house of transparent, colorless glass, we shall illustrate our conception by supposing that vapors of various colors

come and go on the outside, representing the various nervous conditions and changes, and play around the walls, showing now red glass, now green, now yellow, etc. If the colors have no meaning, the play of the vapors is itself, nothing more. Only as a color means something does it affect the soul. Or, if it affects the soul, the effect is through meaning, *is* meaning. It is as if, then, the soul were to say: "This passing of red color means insult"—and it rages; "This blue passing means defeat"—and it is depressed; "This golden yellow means all well"—and it is happy, etc. The physical states are mere physical states until thought or just mental activity of meaning gives them mental character.

"Every one of the bodily changes, whatsoever it be, is felt acutely or obscurely, the moment it occurs." "Our whole cubic capacity is sensibly alive; and each morsel of it contributes its pulsations of feeling, dim or sharp, pleasant, painful or dubious, to that sense of personality that every one of us unfailingly carries with him."

This proposition carries with it two implications. All these contributions make up *general sensation,* which is in itself non-emotional. But when the general sensation is normal and agreeable, it *tends* to induce *mental* feeling through association of the general sensation with the ideas or mental activities which mean "well-being." The mental feeling is the awareness, with interpretation, of the state of general agreeableness. And similarly with the opposite general sensation. As the general sensation becomes special, so does the interpretation become specific, and we have all the emotions of a day's experience. Sometimes we catch ourselves trying to find what the nervous state

does mean, and the subconscious, which always knows, produces for consciousness the answer. We say, for example, "I feel badly in mind, and can not account for it," or, "I wonder why I feel so buoyant—the reason seems to hide." This means that it is irrational to have an emotion which means nothing; the meaning must be apprehended somewhere within the self; otherwise the so-called feeling is mere sensation. Thus, the nervous state begets in mind interpreting feeling-thought, or the feeling-thought begets a nervous activity in body, which becomes emotion the moment the two factors are connected in mind as associates. The propagation of feeling and emotion follows the transition of ideas and the shifting of nervous action.

The nervous action and the emotion tend to express themselves in various bodily activities. The intelligence finds the characterizing idea which experience has associated with the nervous action or which gives the latter meaning, or the idea suggests to the intelligence the nervous action corresponding to it, and both idea and nerve-action seek outward expression. These facts are practical: we can beget an emotion by imitating its natural expression. "The desirable thing would be to determine what bodily effect each kind of affection or emotion is fitted to produce, what influence is exercised by grief and joy, by fear and by hope, by regret and by complacency."

"I now proceed to urge the vital point of my whole theory, which is this: *If we fancy some strong emotion, and then try to abstract from our consciousness of it all the feelings of its bodily symptoms, we find we have nothing left behind,* no mind-stuff out of which the emotion can be constituted, and that a cold and neutral state of intellectual perception is all that remains."

Some may question this statement, but "I can not help thinking that all who rightly apprehend this problem will agree with the proposition above laid down. What kind of an emotion of fear would be left if the feeling neither of quickened heart-beats nor of shallow breathing, neither of trembling lips nor of weakened limbs, neither of goose-flesh nor of visceral stirrings, were present, it is quite impossible for me to think. Can one fancy the state of rage and picture no ebullition in the chest, no flushing of the face, no dilation of the nostrils, no clenching of the teeth, no impulse to vigorous action, but in their stead limp muscles, calm breathing, and a placid face? Every passion in turn tells the same story. A disembodied human emotion is a sheer non-entity. I do not say that it is a contradiction in the nature of things, or that pure spirits are necessarily condemned to cold intellectual lives, but I say that for *us* emotion dissociated from all bodily feeling is inconceivable."

"In the æsthetic emotions the bodily reverberation and feeling may both be faint. A connoisseur is apt to judge a work of art dryly and intellectually, and with no bodily thrill. On the other hand, works of art may arouse intense emotion, and whenever they do so, the experience is completely covered by the terms of our theory. Our theory requires that *incoming currents* be the basis of emotion. But, whether secondary organic reverberations be or be not aroused by it, the perception of a work of art (music, decoration, etc.) is always, in the first instance at any rate, an affair of incoming currents. The work itself is an object of sensation; and, the perception of an object of sensation being a coarse or vivid experience, what

pleasure goes with it will partake of the coarse or vivid form.

"That there may be subtle pleasure, too, I do not deny. In other words, there may be purely cerebral emotion" (this should read, cerebral activity, for a brain can have no emotion.) "independent of all currents from outside. Such feelings as moral satisfaction, thankfulness, curiosity, relief at getting a problem solved, may be of this sort." (The truth is, here, that one *is* thankful, etc., not that one *feels* thankful in a real emotional sense, although the word 'feel' is used to cover the ideas involved, unless the ideas inspire some sort of lively nerve-action or physical condition, in which case there is true feeling which has the meaning of the ideas involved.) "But the thinness and paleness of these feelings, when unmixed with bodily effects, is in very striking contrast to the coarser emotions. In all sentimental and impressionable people the bodily effects mix in: the voice breaks and the eyes moisten when the moral truth is felt, etc. Whenever there is anything like *rapture,* however intellectual its ground, we find these secondary processes ensue." "Despoiled of all nervous and physical activity, even the finer emotions become mere intellectual states or attitudes."

Remembering, now, that emotions or feelings are not to be confused with that vast mass of elements which constitute traits, characteristics, temperaments, attitudes and purely intellectual perceptions, convictions and prepossessions, we may now proceed to attempt a classification of the emotional life.

The conception thus advanced will account for the common experience of emotional change and fickleness. The mass of sensations affecting consciousness

from all parts of the body, the constant changes taking place therein, together with the incessant play of thought, both automatic and controlled, furnish a basis for every kind of feeling, emotion, moods and passions, and a reason for the swift transitions to which they are commonly so subject. Now the physical and nervous activities are normal and we have a feeling of well-being. Now something goes wrong, and we are vaguely conscious of depression. Now the activities of body are rapid and intense, and great mental exhilaration obtains. With these conditions and changes go the ideas suggested in mind by them, and imagination now plays its wizard part, to exalt the pleasant thought or to multiply the disagreeable, and so to enhance the corresponding feeling and emotion. Or, the unremitting "flow" of ideas bring some thought especially to the fore which chances to coincide with a sensation just on, or perhaps violently to oppose it, in either case setting up nervous activity which in turn reacts on mind and is interpreted as one feeling or another according to hit-or-miss coincidence. We are often emotionally uplifted, and know not why. We are also frequently depressed, without any evident reason. The feelings now present are apt, we know, to pass away unaccountably, or to be replaced by others of an opposite character. For all such prevalences and transitions we must refer explanation either to ideas occurring or to nervous and physical conditions obtaining. Thus we make further progress toward the key of control.

The present conception also covers the fact that the character, strength and number of our emotions depend on the condition of our mentality. The proposition of truth takes this form—Law: *undeveloped*

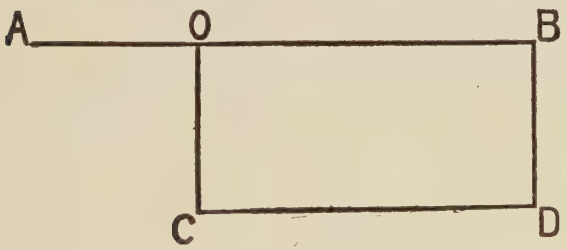
mentality means strong but simple and few emotions of the coarser kind, while highly developed, noble mentality signifies many complex, and controlled and refined feelings. In the former case, ideas are ordinary, limited, simple, not mentally suggestive. Life is a small round of mental nothings or physical meanings. Body is animal, and its sensations are dull as compared with a finer organization. Mental interpretations of nervous states are limited to the stock ideas in mind. As control of mind is feeble, so control of feelings is weak. Everything finds expression. When a powerful specimen of the familiar ideas becomes predominant, or a nervous state becomes unusually active, there is unrestrained physical expression, and emotion and passion are tempestuous and intense. But because violence always means reaction and the mind is incapable of pronounced prolonged concentration,—except in cases making immense appeal to self-interest, as religious zeal or revenge,—a reaction soon follows, and life resumes its old regime of commonplace cud-chewing. In the other case, mentality is high, ideas are many, thought is complex, sensations are controlled, mind is capable of prolonged concentration, and the emotional life is characterized by subjection and refinement. Nevertheless, because the organism is apt to be finer and the thought more intense and rapid, such natures are really capable of the most subtle, complex and powerful emotions and passions. In each case, what a man feels is the cost he pays for what he is.

The above paragraph covers the familiar differences in emotion—between youth and manhood, manhood and old age, primitive and civilized man, the ordinary and the talented individual, and genius. The

emotions of Calaban may be counted on the fingers of the hands, but those of genius list for us all the creations of art.

We may represent the law thus indicated by the Golden Section Rectangle. Euclid wished to divide a line in such a manner that the lesser part would be to the greater as the greater to the whole line—that is, to represent by a divided line the mean and extreme ratios—and succeeded. By the parts of such a line we construct a rectangle, as follows. The line is a b, below.

EUCLID'S "GOLDEN SECTION RECTANGLE."



The rectangle is constructed by dropping the lesser part at right angles to the end of the greater and completing a regular figure a b c d. Hence the ratio is ao : ob :: ob : ab. And thus may our law be expressed: *The idea or thought is to the feeling or emotion as the feeling or emotion is to total mentality.* It is a true proportion. As thought increases so does emotion, but thought depends on mentality and thus also depends emotion—both in strength and quality, always with the reservation that the finer mentality controls emotion while the coarser vents and expresses

it. This fact also illustrates the proportion. The rectangle of your life, then, is like a common figure, or it is a Golden Section Rectangle, according to the quality and control of your mental existence.

Remembering, now, that emotions or feelings are not to be confused with that vast mass of elements which constitute traits, characteristics, temperaments, attitudes, and purely intellectual perceptions, convictions and prepossessions, we may now proceed to attempt a classification of the emotional factors sufficiently complete for our purpose. Happily, we need try to be neither exhaustive nor exact in this classification, an impossible task as all writers agree. The arrangement that follows will furnish a key of control adequate to all practical uses.

All our feelings represent our interest in the various objects which occasion them. We can not experience an indifferent feeling. When we affirm, "I feel indifferent about it," we simply say that we have no feeling, are not interested. But feeling, therefore, must in itself be a degree of either pleasure or pain. Hence, "pleasure and pain are the phenomena which constitute the essential attribute of feeling, under all its modifications."

If, now, we ask, What are the standards by which pleasure and pain may be defined, the answer may be worked out in the following way. *The end or goal of each object of existence must be individual completeness.* By completeness we mean: *being or tending to be all the nature of a thing calls for.* Objects exist to be or tend to be all their nature calls for. When we see less than this, we are disappointed, and we say, "incomplete." Nor can more than the nature of a thing calls for be expected of it. The Universe seems

to be striving toward gigantic completeness. Every object of existence which is or tends to be complete reveals this mighty process of evolution.

We are endowed with two powers by which completeness may be attained, knowing and willing, and the capacity for two general phases of feeling by which we may certify to consciousness of the fact that we are tending toward completeness,—*pleasure* and *pain,* —*provided either pain or pleasure does not indicate destructive living.* Pleasure may accompany *destructive* living, and pain may reveal a tendency away from *constructive* living. How, then, may we know whether our living is destructive or constructive, and thus place the correct value on the feelings, pleasure and pain? The answer is, *By Experience.* Experience—that of the individual and that of others—is our only teacher. Assuming that the harmonious and constructive life is our standard of determination, and that pleasure from destructive living and pain from constructive living are factors to be remedied and not accepted as standards at all, we now begin our classification of feelings with the key of control—with the two great experiences thus indicated:

General Division of Emotions.

A. *Pleasureable Feelings*: *Emotions of Harmonious Living.*

B. *Painful Feelings*: *Emotions of Inharmonious Living, Or.*

C. *Healthful* (Constructive) *Feelings*: *Harmonious Emotions.*

D. *Unhealthful* (Destructive) *Feelings*: *Inharmonious Emotions.*

This general classification will be evident all

through the particular analysis now to be given. But the indication of healthful or unhealthful must be left to the reader because whether or no a given emotion is one thing or the other depends on circumstances and the trend of personal motive. Thus, while rejoicing is in itself harmonious with physical and mental health, if it occurs because of the downfall of an enemy, it is surely inharmonious with any sort of health, and, while indignation at an affront to self is mere waste of energy, when it bursts forth by reason of an injury done another, it is a natural outgo of energy indicative of right character, and then merely demands control to obviate excess. The division is basic and pervasive, but its application is to be made under the invitation to the reader to eliminate from life all inharmonious or unhealthful feelings and emotions and to cultivate all harmonious and healthful ones, the discrimination being always made by lively and intelligent experience. (We can not bray fools in a mortar). The experience of the inert and stupid can not be counted in our study.

In a more particular way the feelings and emotions may be classified according to the objects which they concern. This basis gives us the following:

The feelings and emotions are given in this type, and the passions in SMALL CAPITALS; the attitudes are indicated by the letter (a) and the moods by the letter (m). Traits and characteristics, when given, are noted by the asterisk. Sometimes a mere thought is experienced as a feeling; such cases are followed by (Th)—— thought. The desires are not especially denoted, although they appear, because every known object and nearly all phases of experience have been subjects of desire.

The key of control is shown by the *idea* set in *italics* or parenthesis under the other factors as named. The use of the key will be shown on a later page. We desire, first, a fairly comprehensive view of the subject before us.

First Division: Illustrating Feelings and Emotions Concerning or Obtaining in the Self.

Table One: The Healthful or Harmonious Physical.

(Read columns down)

Normal Sense-Action. (*Soundness of Organs.*)	Work (m) (*Readiness to do.*)
Youth. (*Buoyant Well-being.*)	Restfulness (*Relaxed body.*)
Maturity. (*Developed Well-being.*)	Comfort (*Agreeable Well-being.*)
Vital Buoyancy * (m) (*Agreeable energy.*)	Desire for Variety (m) (*Change of Action.*)
Alertness * (a) (m) (*Watchful observation.*)	Satisfied Appetites. (*Needs gratified.*)
Energy * (m) (*Power to do.*)	Playfulness (m) (*Amusement in action.*)
Tension (a) (*Effort held.*)	Cleanness * (*Freedom from dirt.*)
Action (m) (*Movement.*)	Attractiveness. (*Agreeable Appearance.*)
Springiness * (m) (*Quick Action.*)	Elegance. (*Fine General Sensation*)
Thrill. (*Nerve Vibration.*)	Refinement. (*Nice General Sensation.*)

Masculinity * (m) (*Male Sex Strength.*)	Well Dressed * (*Fit Appearance.*)
Femininity * (m) (*Female Sex Strength.*)	Pride * (m) (a) (*Evalued Well-being.*)
Propriety * (m) (*Rightly Placed.*)	At Ease * (*Body Perfectly Mastered.*)
Wholeness. (*Complete Well-being.*)	Power * (m) (*Ability to Achieve.*)
Size. (*Agreeable Contrast.*)	Sleepiness. (*Agreeable Need of Rest.*)
Nervous Tone. (*Inner Well-being.*)	Magnetism * (*Masterful Attractiveness.*)

Observe: The *Key-Thoughts* are given in *italics,* and are to be employed in mentally suggesting in consciousness and through subconscious action the physical feeling associated with them.

You are invited to affirm, vigorously and for long, that you are—or have—or now do—each italicized factor. *Example*: I "*possess* sound eyes," and so on; or, "I *am* buoyant well-being;" or "I *am* agreeable energy;" or "Mine is a nice refined general sensation." And so on through the list.

Table Two: The Healthful or Harmonious Mental.

(Read columns down.)

Self-Interest (a) (*Complete Living*)	Will (a) (m) (*Free ability*)
Normal Perceptions (*Soundness of Sense-Mind*)	Resolution (a) (m) (*Settlement of future action*)
Freedom (m) (*Full Use of Self*)	Positiveness (a) (m) (*Free from hesitation*)

Inspiration (m) (*Acquiring Creative Energy*)
Exaltation (m) (*High noble spirits*)
Exhilaration (m) (*Stimulated spirit*)
Exultation (a) (m) (*Triumphant spirits*)
Energy (m) (*Power to do*)
Alertness (m) (*Watchful observation*)
Hopefulness (*Expecting good*)
Zeal (a) (m) (*Alertness for Cause*)
Ardor (m) (*Devotion to pursuit*)
Enthusiasm (a) (m) (*Eager interest*)
Tension (*Effort held*)
Facility (m) (*Ease of action*)
Habit (*Established Uniformity*)
Vigor (m) (*Active strength*)
Work (a) (m) (*Readiness to do*)
Earnestness (a) (m) (*Intent and Serious*)

Decision (a) (m) (*Settlement for present action*)
Firmness (a) (m) (*Standing solidly*)
Persistence (m) (*Continuous effort*)
Perseverance (m) (*Overcoming obstacles*)
Resistance (a) (m) (*Striving against*)
Fortitude (m) (*Steadfast endurance*)
Aspiration (m) (*Longing for betterment*)
Ambition (m) (*Resolve for betterment*)
Triumphant (*Exultant in victory*)
Success (m) (*Achievement secured*)
Heroism (m) (*Dauntless readiness*)
Famous (*Idea of public honor*)
Pride (a) (m) (*Idea of personal value*)
Nobility (a) (m) (*Personal worth*)
Dignity (a) (m) (*Superiority to Meanness*)

Creative (m) (*Impulse to construct*)	Integrity (a) (m) (*Personal completeness*)
Self-Contained (m) (*Impassive Self-Control*)	Honor (a) (m) (*Personal Righteousness*)
Self-Consciousness (*Aware of the Self*)	Trueness (m) (*Veracity and Fidelity*)
Self-Confident (a) (m) (*Reliance on the Self*)	Responsibility (a) (m) (*Obligation Recognized*)
Self-Assertive (m) (*Affirming for Self*)	Equality (a) (m) (*Standing on a level*)
Self-Advancement (a) (*Aggressive Self-interest*)	Personality (*Human mentality*)
Self-Approbation (a) (m) (*Encouragement of Self*)	Privacy (*Public excluded*)
Courage (a) (m) (*Idea of adequacy*)	Publicity (*Exposure to public*)
Restfulness (*Relaxation of effort*)	Restlessness (*Desire for Variety*)
Comfort (*Mental well-being*)	Surprise (*Unexpected conditions*)
Happiness (m) (*Possession of good*)	Repose (a) (*Inaction held to*)
Contentment (a) (m) (*Satisfied as things are*)	Reform (a) (m) (*Decision for correction*)
Propriety (m) (*Conformed to custom*)	Skillfulness (m) (*Technical ability*)
Refinement (a) (m) (*Freedom from Coarseness*)	Talent (*Especial ability*)
Fastidiousness (a) (*Very particular tastes*)	Genius (*Highly superior power*)

The intention in the above tables is illustrative rather than exhaustive. The words in this type may be preceded by *feeling of,* as, *fastidiousness.* The

italicized words indicate the *key-thoughts* which sufficiently define the *feelings.*

The practical regimes consist in taking the key-thought of any feeling and making it the creator of an habitual mood by emphatically repeating it until the feeling is surely realized. Such moods may all be characteristic of one's personal consciousness, ready to recur at call, and uplifting and strengthening one's spirit and entire personality. There is neither merit nor value in self-belittling and depression. Merit and value spring from opposite feelings, with all similar attitudes and moods. Words followed by (a) and the italicized definitions should be emphasized until the attitudes are your own; and this course should be observed in regard to the words followed by (m) until the moods are your own permanently. (I am a positive spirit, and fear no evil.)

TABLE THREE: THE UNHEALTHY OR INHARMONIOUS PHYSICAL.

(Read columns down.)

Abnormal Sense-Action (*Organic defect*)	Vague Craving (*Undetermined need*)
Flabby (*Muscular debility*)	Unsatisfied Appetites (*Hunger, thirst, heat, cold, etc.*)
Inertia (*Indisposition to act*)	Distress (*Wretched condition*)
Lazy (*Averse to labor*)	Nausea (*Ship Sickness*)
Languor (*Reaction-heaviness*)	Illness (*Temporary disorder*)
Languishing (*Losing vigor*)	Pain (*Report of disorder*)

Lethargy
(*Continued Sluggishness*)

Shrinking
(*Recoiling from objects*)

Faintness
(*Exhaustion Threatened*)

Trembling
(*Agitated, infirm*)

Agitation
(*Violent Nerve Disturbance*)

Femininity in Man
(*Sex gone wrong*)

Turmoil
(*Internal agitation*)

Confusion
(*Physical disorder*)

Undue Strain
(*Excessive effort*)

Nervousness
(*Nervous irritability*)

Uneasiness
(*Disquiet condition*)

Exhaustion
(*Energy used up*)

Collapse
(*Complete failure*)

Nerve Strain
(*Prolonged nerve waste*)

Shock
(*Sudden arousement*)

Disease
(*Disordered functions*)

Decrepitude
(*Broken by infirmity*)

Old Age
(*General breaking down*)

Death
(*Cessation of Life in Place*)

Masculinity in Woman
(*Sex gone wrong*)

Impropriety
(*Violation of Custom*)

Wantonness
(*Excessive use of energy*)

Abandonment
(*Surrender of body*)

Restlessness
(*Continuous impulse to act*)

Animal Greed
(*Selfishness for body*)

Sleeplessness
(*Inability to sleep*)

Lachrymose
(*Foolish weeping*)

Uncleanness
(*Body unkempt*)

Shabbiness
(*Poorly dressed*)

Slovenliness
(*Person neglected*)

Start (*Quick involuntary action*)	Tacky (*Dressed out of taste*)
Numbness (*Feeling decreased*)	Unattractiveness (*Poor appearance*)
Paralysis (*Without power to move*)	Awkwardness (*Ungainly action*)
Antipathy (*Physical repulsion*)	Fear (*Shrinking, trembling, flight*)
Weakness (*Lack of Vigor*)	Defeat (*Physical Inability*)
Weariness (*Energy Exhausted*)	Lust (*Animal Passion*)

Observe that the above table is illustrative only and is not intended to be exhaustive. The feelings are among the so-called physical, but, of course, all feeling is in reality mental. The idea is that these feelings concern your body or are recognized as in the body. The key-words in *italics* are given with that idea in mind, and for suggestion and use in the work of eliminating the feeling, without regard to exactness of definition.

You are invited to examine the list and, if you find need, to proceed to banish the feelings from your life. This is done in the following way:

First, you should persevere in trying to ignore, or cease to think of, the following, until success crowns your effort.

Secondly you should live in such a manner as to remove the cause of the feeling. Example: *nerve-strain*. You should interrupt effort, by letting everything go absolutely, say, for fifteen minutes during the day, twice at least, and altogether at night. And dur-

ing work you should get yourself in hand and say, "I am doing this without flurry and e-a-s-i-l-y."

Thirdly, having found any key to any feeling, throw it away; cease thinking that thought. You have the feeling because the thought is with you. Drop the key. But you can only do this by thinking, vigorously and persistently, the exactly opposite thought. *Do not strive against the feeling, but strive for the opposite by "charging up" with the opposite thought.* The back of the emotional life is always thought, which we fit with the above keys from habit, but which we may fit with all the keys of well-being. There is a chance for caviling here, but this truth is general and should be so taken. Certain it is that we make ourselves miserable by living and thinking miserably. This regime means to live and think for welfare.

TABLE FOUR: THE UNHEALTHY OR INHARMONIOUS MENTAL.

(Read columns down.)

Abnormal Perception (*Organs, mental defect*)	Stupidity (*Mental inability*)
Flabby (*Mental debility*)	Discouragement (*Will surrendering*)
Indifference (*Non-normal self-interest*)	Negative (*Inactive, doubting*)
Inertia (*Indisposition to act*)	Vacuous (*Lack of ideas*)
Laziness (*Averse to labor*)	Uselessness (*No use to act*)
Ennui (*A bored condition*)	Wandering (*Disconnected*)
Suicidal (*Destruction of self*)	Imitation (*A follower*)

Guiltiness
(*Dwelling on wrong*)
Remorse
(*Deepest regret for wrong*)
Regret
(*Dwelling on evil past*)
Unhappiness
(*Mental painfulness*)
Moody
(*Out of humor*)
Dullness
(*Slow to understand*)

Vexed
(*Displeased*)
Vexation
(*Annoyed thoughts*)
Anger
(*Strong disapproval of self*)
Excusatory
(*Absolving self*)
Indulgence
(*Undue gratification*)
Self-Sufficiency
(*Overweening confidence*)
Vanity
(*Inordinate self-showing*)
Egotism
(*Self always talked about*)
Self-Pity
(*Sympathizing with self*)
Distrust
(*Doubting self*)

Dependence
(*Lack of initiative*)
Commonness
(*Lack of distinction*)

Futility
(*Of no avail*)
Disappointment
(*Frustration of desire*)
Morose
(*In bad temper*)
Irritable
(*Easily put out of temper*)
Depression
(*Unhappy inertia*)
Dismal
(*Gloomy thoughts*)
Foreboding
(*Anticipating evil*)

Anxiety
(*Distress about future*)
Dread
(*Shrinking from facts*)
Worry
(*Troubled about self*)

Fear
(*Danger, weakness, hurt*)
Debasement
(*Degraded condition*)

Debauched
(*Corrupted condition*)
Enslaved
(*Bondage in thought*)

Depreciation
(*Self belittling*)
Dislike
(*Aversion to self*)

Defeat
(*Baffled, overcome*)
Failure
(*Permanent inability*)
Impropriety
(*Action contrary to custom*)
Exclusiveness
(*Idea of especial fineness*)
Caste
(*Select social position*)
Isolation
(*Lack of companionship*)
Friendlessness
(*Lack of friendship*)

Loneliness
(*Longing for companionship*)
Homesickness
(*Longing for home*)

Perneckety
(*Fussy about trifles*)
Finical
(*Over nice in dress*)

Irresponsibility
(*Mental don't care*)
Humiliated
(*Exposed to disesteem*)

Dispossessed
(*Robbed of values*)
Disgust
(*Strong disapproval of self*)
Unmanliness
(*Unlike a true man*)
Unwomanliness
(*Unlike a true woman*)
Weariness
(*Energy used up*)

Weakness
(*Inability to succeed*)

Exhaustion
(*Painful lack of energy*)
Shrinking
(*Drawing from facts*)

Shock
(*Sudden thought reversal*)
Start
(*Sudden mental stop*)

Disconcerted, Dazed
(*Disturbed self-possession*)
Confusion
(*Disconnected thoughts*)
Perplexity
(*Uncertain about action*)
Ignorance
(*Lack of knowledge*)
Prosaic
(*Commonplace*)

Shame
(*Exposed to censure*)
Uneasiness
(*Uncertain about things*)
Undue Strain
(*Effort beyond power*)
Insult
(*Dignity offended*)
Outraged
(*Great wrong done*)
Foulness
(*Corrupt and wrong*)
Meanness
(*Lack of magnanimity*)
Ambitionlessness
(*No will to get on*)
Foolishness
(*Open to ridicule*)
Contempt
(*Scorn of self*)
Lying
(*Not square to truth*)
Turmoil
(*Violent disturbance*)

Collapse
(*Failure of Mental Action*)
Decay
(*Mental deterioration*)
Distress
(*Various painful activities*)
Fickleness
(*Changeable will*)

Poverty
(*Lack of mental wealth*)
Impractical
(*Inability to achieve*)
Inconsequential
(*Of no importance*)
Accusation
(*Censure of self*)
Punishment
(*Infliction on self*)
Wantonness
(*Squandering energy*)
Self-Abuse
(*Evil indulgence*)
Pariah
(*Public disesteem*)
Dishonored
(*Loss of self-respect*)
Vilified
(*Basely accused*)
Insincerity
(*Intention to deceive*)
Disingenuous
(*Lacking in frank honesty*)
Intoxication
(*Uncontrolled exhilaration*)
Martyrdom
(*Posing idea of sacrifice*)
Irresolution
(*Unsettled action*)

Yielding
(*Surrender of will*)

Obstinacy
(*Unreasonable will*)

Opinionativeness
(*In love with own notions*)

Wobbling
(*Between two opinions*)

It is believed that all the above-named feelings are unhealthful, in some few cases depending, of course, in this rspect upon the question of excess, as in "accusation" and the point of view, as in "impropriety." The feelings can do no one any good and will prove harmful to all who entertain them. You are invited, then, to eliminate them from your life, by disragarding them as your own, by living in a way to prevent or banish them, and by emphatically and for long thinking thoughts the opposite of the key-definitions. We see the reason for this suggestion in the fact that feelings are raised by some central thought, as, "commonplace," which induces the *feeling prosaic* by inducing associate ideas of "inferiority"—"no distinction"—"disapproval of self," and so on, which constitute the feeling. The opposite thought would of course suggest opposite associates, in which case the *prosaic* feeling would disappear.

You are invited to read the key-words and to name the associated ideas or thoughts which they induce in your mind as constituting the feelings. You will find that there is no feeling until the associated thoughts occur, and that when those are banished, the feeling disappears. This exercise merely shows the value of the key-words. When you *have* the feeling, you have *thought* the associated ideas. It is not necessary, in eliminating the feelings, to find out just what the associated thoughts are, since you have the key-words, and get rid of the associated ideas by ignoring

the central thought and concentrating on the opposite. The method will give you mastery over evil feelings and emotions.

Second Division: Illustrating Feelings, Emotions and Passions Concerning Inanimate Objects.

Table Five: The Healthful or Harmonious Physical and Mental.

(Read columns down.)

Interest (Th) (*Pleasant attention*)	Familiarity (Th) (*Frequently observed*)
Curiosity (a) (*Eager for information*)	Friendliness (a) (Th) (m) (*Thoughts of comradeship*)
Admiration (a) (m) (*Valuing thoughts*)	Love (a) (Th) (*Appreciation, enjoyment, possession*)
Attraction (a) (*Being impelled to*)	Desire (a) (Th) (*Thought-will to possess*)
Goodness (Th) (*Satisfying wants*)	Possession (Th) (*Holding ownership*)
Trueness (Th) (*According to standard*)	Strangeness (a) (Th) (*Not before observed*)
Reality (Th) (*Thought of actuality*)	Communion (Th) (*Mutual interchange*)
Harmony (Th) (*Agreement in relation*)	Courage (a) (Th) (m) (*Thought of power against*)
Beauty (Th) (*Perfection in appearance*)	Confidence (a) (Th) (m) (*Reliance on*)
Liking (a) (*Taking pleasure in*)	Sentimentality (a) (Th) (*Emotional thoughts on*)
Enjoyment (a) (m) (*Deriving satisfaction*)	Preservation (*Idea of caring for*)

Mastery (a) (m) (*Having power over*)	Ludicrousness (Th) (*Amusing thoughts about*)
Lordship (a) (m) (*Having dominion over*)	Laughter (a) (m) (*The ha-ha of amusement*)
Victory (a) (*Conquest of*)	Playfulness (a) (m) (*Amusing action with*)
Utility (Th) (*Practically usable*)	Wonder (Th) (*Admiring curiosity*)
Sacredness (Th) (a) (*Devoted to a purpose*)	Majesty (Th) (*Thoughts of greatness*)
Valuation (Th) (*Estimation of worth*)	Awe (a) (m) (*Vast admiration with fear thoughts*)

It will be seen on examination that many of these feelings are only so by use of language, most of them being merely thoughts or attitudes concerning objects. The emotions of beauty, love, courage, laughter, awe, are always accompanied by some especial body-state. The *key-words* express the central thought which induces associated thoughts constituting feelings if feelings occurs, or the *key-words* indicate the main thing in attitude or thought about the objects. Thus, we *"feel"* our *lordship* over inanimate objects *by thinking* "dominion over," not necessarily put into words but present somewhere in subconscious or conscious mind. And when we *feel* "curious," we have the idea of information desirable enough to seek. If such *thoughts* are absent, there is no feeling. In the emotions there is thought and there is physical disturbance of some sort. The thought induces associations, and these together induce the physical state, which becomes recognized in consciousness, and these associations and state, constitute the emotion. When we *feel* "awe" we

have the thought or mental activity of vast admiration *for* greatness, beauty, mystery, and perhaps *suggestions* of fear, not necessarily as of the present, but as possible in this connection—all after the word "for" making up what we call the feeling, and the physical reactions recognized in connection with the associated thoughts constituting the emotion.

The theory advanced is believed to be correct, but the purpose is practical. In the table you find the *key-words,* by emphatically thinking which, you may cultivate the feelings and emotions or mental attitudes indicated. The list illustrates healthful relations to or feelings concerning many inanimate objects—and especially Nature as a whole. You are invited to cultivate these elements, particularly as regards that visible world of sky and land and sea and life in and from which the brain of man has come. And you are urged to think no evil of that world, but, intelligently assigning every object its place and its rights,—save those things which result from man's false living or which are merely hopeless waste,—to recognize in all the quality of a good alone.

TABLE SIX: THE UNHEALTHFUL OR INHARMONIOUS PHYSICAL AND MENTAL.

(Read columns down.)

Unhealthy Interest (a) (Th) (*Pleased attention to evil*)	Hate (a) (*Destructive ill-will*)
Indifference (a) (*Negative thought values*)	Destructiveness (a) (m) (*Desire to destroy*)
Commonplaceness (Th) (*Regarding as uninteresting*)	Wastefulness (a) (m) (*Thoughtless consumption*)

Satiety (*Gratified beyond desire*)	Greed (a) (Th) (*Selfish desire for*)
Repulsion (a) (*Impelled away from*)	Miserliness (a) (m) (*Selfish possession of*)
Disgust (a) (*Greatly offensive*)	Distrust (a) (Th) (*Lack of confidence*)
Disharmony (Th) (*Thought of discordance*)	Undue Carefulness (a) (Th) (*Excessive preservation*)
Ugliness (*Thought of deformity*)	Idolatry (a) (Th) (*Excessive love for*)
Antipathy (a) (Th) (m) (*Antagonistic thought*)	Mawkish Sentiment (Th) (*Undue idealizing*)
Worry (*Anticipating evil*)	Censoriousness (a) (*Finding fault with*)
Fear (*Danger, weakness, hurt*)	Caricature (a) (*Making ridiculous*)
Horror (*Repellant thoughts of evil*)	Delusion (Th) (*False report from*)

In reading this list we find some so-called feelings which are mere attitudes or thoughts. And some of them may seem admissible, such as *satiety,* or *repulsion,* or *antipathy,* or *fear,* and so on. But, while such feelings are inevitable now and then, the contention here is that they are unhealthful *as feelings* or *emotions,* and may be reduced to mere thought, and then should be permitted only when unavoidable. Especially should all physical disturbance in connection with the thought be suppressed. The methods for these ends consist in ignoring the main thoughts as completely as possible, and, where they must occur, in refusing the usual induced associated thoughts and accompanying nervous or physical disturbance—by

forming the habit of thinking, vigorously and persistently, the opposites of such associated thoughts. Take, for example, fear; suppress all nervous action, ignore "danger," "weakness," "hurt," "on guard;" think, "ability to take care of myself." So long as we hold a "tight hand" on thought, we inhibit both mental suggestion and physical disturbance. Above all, you are invited to remember your human supremacy and the fact that Nature is all-good in her realities and spheres, to be mastered and loved, never to be feared or abhorred—except as perverted by man's false living.

Third Division: Illustrating Feelings, Emotions, and Passions Concerning Animal Life.

Table Seven: Healthful or Harmonious Physical and Mental.

(Read columns down.)

Interest (*Pleasing attention*)	Utility (Th) (*Practically usable*)
Curiosity (*Eager for information*)	Ownership (Th) (a) (*Unlimited use of*)
Attraction (*Impelled toward*)	Kindness (a) (Th) (*Good will toward*)
Admiration (*Valuing thoughts*)	Protection (a) (Th) (*Idea of caring for*)
Friendship (*Thoughts of comradeship*)	Mastery (Th) (a) (*Conquest of*)
Love (*Appreciation, enjoyment, possession*)	Lordship (Th) (a) (*Supremacy over*)
Comradeship (Th) (*Mutual interchange*)	Sympathy (*Idea of alleviating*)
Beauty (*Perfection in appearance*)	Pride (Th) (*Very approving thoughts*)

Wonder (Th) (*Admiring curiosity*)	Desire (*Thought of possession*)
Awe (*Vast admiration with fear thoughts*)	Fearlessness (*Adequacy with*)
Enjoyment (*Pleasure in being with*)	Appreciation (Th) (*Valuation of qualities*)
Playfulness (a) (*Amusing activity with*)	Confidence (Th) (a) (*Thought of reliability*)

Some animals can only awaken repulsion in some people. Nevertheless, *feelings* like repulsion are unhealthful and should be banished or controlled and avoided. But some persons observe and handle animals repulsive to others without that feeling and perhaps with liking. The conclusion, then, is that our feeling toward animals is altogether a matter of thought. If you have the above thoughts you are capable of the corresponding feelings. The feelings depend on the thoughts associated with the main thought or suggestible by it, since these *are* the feelings. You may secure the feelings by dwelling on the main thoughts and giving these time to induce the associations. You are, then, invited to examine the list and to cultivate the feelings in manner here indicated.

TABLE EIGHT: UNHEALTHFUL OR INHARMONIOUS PHYSICAL AND MENTAL.

(Read columns down.)

Indifference (a) (*Lack of interest in*)	Anger (*Violent disapproval*)
Dislike (*Presence disagreeable*)	Impatience (*Intolerance of any fault*)

Undue Repulsion (*Impelled away too strongly*)	Envy (*Wish to change places*)
Wantonness (a) (*Reckless use of*)	Destructiveness (*Habitual idea of slaying*)
Abuse (a) (*Inconsiderate neglect*)	Nervousness (*Unpleasant disturbance*)
Cruelty (a) (*Inflicting pain on*)	Mawkish Sentiment (*Undue idealizing*)
Fear (*Danger, Weakness, Hurt*)	Horror (*Shuddering Impulsion from*)

We observe, at this point again, two things: (1) The *italicized* words indicate the conscious thought or the *meaning* of the mental action which associates to itself the feeling-thoughts. It is understood that a mental activity *must* have some meaning, and so by the key-words constitute the central meaning or thought which induce the associated activities or meanings or thoughts that make up the feeling; (2) Occasions may arise for anger or repulsion or horror, and so on; nevertheless, such emotions, however natural, though caused by animal traits or acts, are unhealthful in any human person under any circumstance. They should never be experienced with animals. We say this, not for the sake of the animals (alone), but for the sake of the human person. You are invited to remember that you are as a god to all animals, and you should always act like a friendly, appreciative god to the whole animal world. Some animals are dangerous and some are unattractive or loathsome. Nevertheless, *you* are the god, to guard yourself properly, to conserve your own peace and dignity and to love all life in its place

except such as springs from man's false living. This, then, is the regime. The method of detail work consists, as before, in living rightly, in ignoring the feelings, the thoughts that are the feelings, and in vigoriously and persistently thinking the opposite.

Fourth Division: Enumerating the Great Passions Obtaining in Self and Concerning Self and Others.

Table Nine: The Healthful or Harmonious Physical and Mental.

(Read columns down.)

Beauty (*Perfection in lots*)	Religion (*Worship, self-value, service*)
Liberty (*Complete self-ownership*)	Honor (*Strong will for human esteem*)
Patriotism (*The nation's welfare*)	Truth (*Full realization of Reality*)
Love (*Masterful thoughts of welfare*)	Ambition (*Masterful thoughts of advancement*)
Hope (*Expectation of future good*)	Will (*Masterful idea of free power*)
Faith (*High thoughts of reliability*)	Enthusiasm (*Masterful devotion to cause*)
Courage (*Masterful thoughts of power*)	Desire (*Masterful ideas of possession*)
Happiness (*Masterful ideas of well-being*)	Mirth (*Compulsion to amusement*)

JUSTICE
(*Masterful ideas of desert*)

SEX
(*Masterful ideas of union*)

PHYSICAL WELFARE
(*Masterful value of self*)

On the above affirmative side, human passions constitute the power that drives man's liner across the ocean of time—forever impels him on along an orbit of hyperbola that shall never return to itself—along the asymptote which is tangent to infinity. These passions are the power that urges life onward on "the long ascending line from dead matter to man" in "a progress endward" forever approached, never exhaustively realized. These are the forces whose action forever unfolds the Infinite Reality in man and forever *thus* reveals his lack and his goal. The list given is commended as indicating ideals in positive aspirations which, if labored for, will give your higher self to yourself and fill your success-place in life completely.

The *key-thoughts* are the breeders of the associated thoughts and the induced physical states which constitute the great emotions. The emotions may be experienced momentarily in the individual, but always have been experienced by the race. If the emotions prevail, in the sense that they always occur and reoccur, they become passions.

Individual history epitomizes in many respects the larger human history. As the individual body abbreviates and represents, from inception to birth, the history of the animal kingdom, from first life to highest, so the individual mind seems to follow a similar repeating course. The order of appearance in the individual life is sensation, feeling, emotion, passion.

This is the animal history of universal mind. In either case, individual or race, the mere animal for long predominates, wherein the feelings that are unhealthful to man are in *normal* form entirely natural and self-preservative. This is true in man up to the age of discretion. In the race, however, there came a time when certain feelings only could be healthful because man belonged to a higher order. The great emotions and passions had all been worked out and established, but they were all more or less mixed with injurious elements. The mixed character of emotions and passions called for classification, so that those operative in self-interest could be good only and never mistaken. This process of classification we are now engaged in. We are separating the passion for union into love and lust (good and evil), and freeing thoughts of national welfare from hostility to aliens, and abstracting from justice the idea of vengeance, and so on, and so on. And as the humanity must follow this process of classification, in order to true self-interest, so must the individual. This looks like a moral proposition, and it is, but the morality of it is purely incidental to the factor of the highest and best for self. Self-interest *demands* right living, and that living is right which serves the highest and best interest of self.

The passions, then, are products of long evolution. Their elements appeared early in sensations, then in feeling, then in emotions,—in the order of the development of mind,—and then in the form of passions recognized as human. Finally came the process of classification by which originally self-preservative passions became separated into those representing true self-interest and those constituting selfishness.

With this view in mind, you are invited to make

the *key-words* in the above list habitual thoughts, and are assured that, if you do so, the induced associated thoughts will infallibly become habitual also and the corresponding feelings will become your own, with this consequence—that on proper occasion you will experience in their own fullness the emotions and passions represented. The goal promised is symmetrical and powerful personality.

It is vastly important to understand that whatever is *true* in morals and religion makes for your real self-interest, and that whatever in morals and religion is not *indispensable to your true self-interest* is either negligible as mere waste or totally false and pernicious. You could hold, in one instant thought, all that is *true* in all the world's religions, past and present, but the pernicious in man's moral and religious theories would fill the two Atlantics. The above passions are petals of one vast flower. Live them, and you *are* moral, religious, a self-builder of the noblest type. But live them, and you incarnate the one indispensable attitude, sentiment, trait, feeling, emotion, passion—*love*. This, applied to self, is self-interest; to man, is service; to Deity, is worship; to intellect, is the quest of truth. This defines the perfect Golden Section Rectangle of perfect living. Now, self-interest is to love as love is to service; service is to love as love is to worship; love is to the quest as the quest is to perfect living.

TABLE TEN: THE UNHEALTHFUL OR INHARMONIOUS PHYSICAL AND MENTAL.

(Read columns down.)

HATE	SORROW
(*Masterful intention to injure*)	(*Masterful thoughts of loss*)

ANGER (*Masterful thoughts from injury*)

REVENGE (*Eye for eye, tooth for tooth*)

SHAME (*Masterful idea of degradation*)

GUILT (*Masterful confession of wrong*)

JEALOUSY (*Masterful fear of loss*)

FEAR (*Masterful expectation of hurt*)

MURDER (*Masterful will to slay*)

LUST (*Masterful animal license*)

These are the perversions in man of the great preservative animal instincts of self-preservation, except *shame* and *guilt,* which are part of the cost of intellect consciously wrong. They are to be avoided *in toto*—except *sorrow,* and this is always to be controlled and never for long to be continued as emotion or passion.

It is to be observed, in defence of the above statement, that none of these passions avails in the least for personal good, that only the central *key-thoughts* avail in some cases, as in *anger* because of injury to others, as in *sorrow* because of loss, and that the passions, reduced to all that is permissible, have simply a fact-thought, which in *such* cases should be strictly controlled and banished after reasonable experience. The other key-thoughts should be substituted by their opposites, as follows:

Hate ..... "I love all life."
Anger ..... "I love all life."
Revenge ..... "I love all life."
Shame ..... "I rise above this."
Guilt ..... "I forget the past."
Sorrow ..... "I forget the past."

Jealousy ....."I fear no evil."
Fear ....."I am Courage, Confidence."
Murder ....."I love all life."
Lust ....."I am a creative god."

The physiologists say that any action in any part of the body *reverberates* throughout the system. You are invited to repeat for long and insistently the quoted affirmations and note the upspringing and reverberating associate induced thoughts as they gradually *displace* the malevolent feelings named on the left. You will infallibly discover such displacement and will emerge in the experience and a happier person.

Fourth Division: Illustrating Feelings and Emotions Concerning Human Beings.

Table Eleven: The Healthful or Harmonious Physical and Mental.

(Read columns down.)

Toleration (a) (*Personal rights conceded*)	Happiness (*Idea present welfare*)
Hope (*Expectation of future good*)	Peace (*Thought of harmony*)
Confidence (*Thoughts of reliability*)	Harmony (Th) (a) (*Thought of agreement*)
Conviction (*Thoughts of certainty*)	Joy (*Idea great present welfare*)
Prophetic (Th) (*Predicting thoughts*)	Ecstacy (*Idea intensely good welfare*)
Encouragement (Th) (*The idea to hold on*)	Gladness (*Idea of pleasing outcome*)

FAITH
(*Thoughts of personal reliability*)

ENTHUSIASM
(*Masterful devotion to cause*)

Assurance (Th)
(*Thoughts certain of outcome*)

COURAGE
(*Masterful thoughts of power*)

Daring
(*Idea of bold action*)

Endurance (Th)
(*Holding out against*)

JUSTICE (Th)
(*Idea of exact desert*)

Benevolence (Th) (a)
(*Idea of others' well-being*)

Equality (Th) (a)
(*Thought of same worth*)

Judicial (Th) (m)
(*Idea of correct decision*)

LIBERTY (Th)
(*Complete self-ownership*)

HONOR (Th)
(*Strong idea of human esteem*)

Glory (Th)
(*Exalted idea of success*)

Triumph
(*Idea of successful power*)

RELIGION
(*Worship, self-interest, service*)

Worship
(*Idea of exalting Deity*)

Gratitude
(*Appreciation of favors*)

Adoration
(*Thoughts of divine goodness*)

Reverence (Th)
(*Idea divine superiority*)

Interest (Th)
(*Pleased attention to*)

Eagerness
(*Active effort for*)

Earnestness
(*Intent and serious in purpose*)

Ardor (Th) (a)
(*Vehement action for*)

Serious (Th)
(*Grave thoughts and actions*)

DESIRE
(*Thoughts of possession*)

AMBITION
(*Strong idea advancement*)

Pride
(*High self-valuation*)

Power
(*Idea of personal adequacy*)

TRUTH (Th)
(*Full realization of reality*)

Truthfulness (Th)
(*Idea of personal veracity*)

WILL
(*Idea of free action*)

Resolution
(*Settlement of future action*)

Decision
(*Settlement for present action*)

Firmness
(*Idea of holding to*)

Positiveness
(*Emphatic thoughts*)

Perseverance (Th)
(*Idea of holding on*)

Resistance (Th) (a)
(*Idea of standing against*)

Fortitude (Th) (a)
(*Unyielding idea to suffer*)

Patriotism
(*Thought of Country's welfare*)

Politeness (a)
(*Idea of pleasing manner*)

Courtesy (Th) (a)
(*Genuine interest in others*)

MIRTH
(*Compulsion to amusement*)

Laughter
(*The ha-ha of mirth*)

Playfulness (Th)
(*Idea of amusing action*)

Alertness (Th) (a)
(*Idea of watching*)

Patience
(*Idea of tolerating*)

Comradship
(*Idea of mutual interests*)

Mutuality
(*Idea of give and take*)

Helpfulness
(*Idea of assisting*)

Attraction
(*Pleased idea of nearness*)

Admiration
(*Appreciation of qualities*)

Curiosity
(*Interest in knowing about*)

Loyalty (Th) (a)
(*Idea of fidelity to*)

Devotion (Th) (a)
(*Continuance of action for*)

LOVE
(*Masterful thoughts of welfare*)

SEX
(*Masterful thoughts of union*)

Affection
(*Settled thoughts of good will*)

Friendship
(*Idea of mutual liking*)

Charity
(*Excusing thoughts*)

Forgiveness
(*Idea of wrong forgotten*)

Pity
(*Thoughts of alleviation*)

Sympathy
(*Appreciation of other's state*)

Home
(*Idea of belonging together*)

Relationship
(*Idea of blood ties*)

Goodhumor
(*Steadfast idea of harmony*)

Emulation
(*Idea of equalling*)

Craftsmanship
(*Idea of skilled handwork*)

Fraternity
(*Idea of common bonds*)

BEAUTY
(*Perfection in toto*)

Mystery
(*Inspiring idea of the unknown*)

Wonder
(*Ideas of interest and curiosity*)

The above table represents desirable feelings and emotions. They stand for the sunny side of life and should be cultivated through habitually thinking the key-thoughts and living on the higher level of consciousness. Our thought-life is within our own control. By thought we create the elements or material which we may build into either the palace or the hut of personality. What sort of "house" are you mak-

ing? What sort of building material are you creating? *You* create *your self* by thinking its elements and thinking these into place. Thus is it your own choice whether to think and so feel in ways harmonizing with the highest self-interest, or to think and feel discord and so build for yourself a charnal-house of evil and gloom.

TABLE TWELVE: ILLUSTRATING UNHEALTHFUL OR INHARMONIOUS PHYSICAL AND MENTAL.

(Read columns down.)

Awfulness (*Extreme disapproval*)	Foolishness (*Idea of folly shown*)
Horribleness (*Exciting abhorrence*)	Ridiculousness (*Idea being laughed at*)
Repulsion (*Impulse away from*)	Ridicule (*Holding up to laughter*)
Ugliness (*Distasteful in appearance*)	Contemptible (*Worthy to be despised*)
Coarseness (*Idea of commonness*)	Contempt (*Despising thoughts*)
Enslavement (*Idea of force control*)	Ironical (*Deceit by praise*)
Disloyalty (*Thought of infidelity*)	Sarcastic (*Scorn in guise of praise*)
Rebellion (*Idea of resisting power*)	Scornfulness (*Regarding as very inferior*)
Treason (*Idea of usurping authority*)	Arrogance (*Overbearing superiority*)
Adulation (*Servile flattery*)	Triumphing over (*Elated thoughts of downfall*)

Infatuation (*Unreasoning attraction*)	Fascination (*Willful attraction*)
Foulness (*Idea of uncleanness*)	Envy (*Grudging another's good*)
Meanness (*Idea of petty smallness*)	Jealousy (*Fear of displacement*)
Prejudice (*Unreasoning mental bent*)	Bitterness (*Intense enmity to*)
Discouragement (*Idea effort for may fail*)	Ugly (*Idea to hurt*)
Despondency (*Idea effort for will fail*)	Crabbed (*Hard to please*)
Despair (*Conviction effort for will fail*)	Crustiness (*Curt in manner of speech*)
Worry (*Expectation of evil*)	Peevishness (*Childishly complaining*)
Anxiety (*Idea evil may befall*)	Petulance (*Capriciously impatient*)
Fear (*Active idea evil to or from*)	Diffidence (*Doubt of one's ability*)
Timidity (*Shrinking from danger*)	Bashfulness (*Shrinking from public notice*)
Hauteur (*Disdainful pride-idea*)	Embarrassment (*Self-control lost with others*)
Supercilious (*Haughty and careless contempt*)	Awkwardness (*Manners believed ungraceful*)

Snobbishness
(*Vulgar pretence to superiority*)

Sullenness
(*Voiceless settled anger thoughts*)

Moroseness
(*Bitterly dissatisfied*)

Combativeness
(*Idea of assailing*)

Infidelity
(*Idea of untrue action*)

Bigotry
(*Intolerant belief*)

Intolerance
(*Unwilling to bear*)

Indifference
(*Lack of interest in*)

Cowardice
(*Permanent fear-thoughts*)

Dread
(*Constant idea danger*)

Alarm
(*Agitated ideas of danger*)

Horror
(*Extreme impulsion from*)

Terror
(*Overpowering danger-thoughts*)

Censoriousness
(*Given to criticism*)

Recklessness
(*Foolishly heedless of danger*)

Foolhardiness
(*Bold without consideration*)

Bravado
(*Aggressive display of boldness*)

Boasting
(*Vainglorious speech*)

Anger
(*Idea of injury to self or others*)

Madness
(*Violent resentment*)

Exasperation
(*Tried beyond bearing*)

Humiliation
(*Idea of injured pride*)

Disgrace
(*Pride publicly injured*)

Degradation
(*Deprived of honor*)

Outrage
(*Violently maltreated*)

Inferiority
(*Worth or position denied*)

Shame
(*Distressed idea of exposure*)

Shamelessness
(*Careless of exposure*)

Aspersed (*Falsely censured*)	Impenitence (*Not acknowledging wrong*)
Impatient (*Restless under restraint*)	Selfishness (*Thoughts for self only*)
Irritable (*Easily excited to anger*)	Vindictiveness (*Readiness to retaliate*)
Antipathy (*Thoughts hostile to*)	Malice (*Settled idea to injure*)
Cruelty (*Idea of great hurting*)	Lying (*Idea of self-falseness*)
Revenge (*Will to get even*)	Stealth (*Idea of designed concealment*)
Murder (*Idea of killing*)	Trickery (*Idea of designed deceiving*)
Lust (*Animal license*)	Treachery (*Idea of falsely serving*)

You are invited to observe that the above table is merely illustrative. The key-words, it should also be remembered, are not designed as definitions, although in some cases they do define, but are given to indicate the main factor which induces the feeling or emotion, that is, the associated thoughts raising, in the latter case, various physical disturbances. It is possible that the reader might vary the key-words, but those given are correct enough for our present purpose. The entire table represents unhealthful mental activities and body-states. All such feelings and emotions should be eliminated from your life. In some instances occasions may now and then, at first, compel them, but they need not remain beyond the moment, and in time your self-control may become so great that the associated

thoughts will not occur at the suggestion of the main thought, and in that event the feelings and emotions will not arise. All this is really a matter of habit. We fall into the *habit of entertaining the main thoughts,* thus giving the associated thoughts time to develop; hence the feelings and emotions are matters of thought-habit. It is possible to form the contrary habit and so to escape the emotional disturbances.

The method, as in previous cases, consists in (a) living harmoniously, (b) in ignoring the main thoughts, (c) in thinking thoughts of an opposite character. Example: *Censoriousness*—Refuse to think of the person at all, or, search for admirable traits and think thereon alone. This regime is infallible. If you insist on thinking, "I expect good," you can not *worry,* or, "I rejoice in his good possessions," you can not envy. If you think the opposite of the above main thoughts, the latter induced their peculiar associated thoughts, and you then *have* the corresponding feeling or emotion, and can not possibly have the contrary.

You are invited, then, to associate with all your attitudes, moods, feelings, emotions and passions, this splendid inspirational truth: "Nothing is too good to be true—nothing is too good to be true for my own body—nothing is too good to be true for my own mental life of feeling and thought—nothing is too good to be true for the physical and mental life of others."

Review of the Propositions.

Thus we see that the feelings, emotions, sentiments, desires, moods and passions spring from ideas or thoughts occasioned by external objects or internal mental and phyical states. We dismiss the notion that these factors are mere "conditions of mind," and inter-

pret them as activities having *meaning,* and this, not merely *to* consciousness, but in *themselves*—that is, as real thoughts or ideas.

We see that associated thoughts which constitute *feeling* tend often to induce some activity within the body, and that the reaction of mind to such body-disturbance, that is, our recognition of the disturbance connected with the associated thoughts, constitute emotions and passions.

Since the associated thoughts (feelings) tend to induce the physical activities, the latter, by the law of association, tend to suggest the associated thoughts. This interaction of mind and body makes true the last statement in Proposition one—that feelings and so on are always increased by the physical disturbances. The more, for example, you are agitated and try to escape danger, the more you fear; the more you give way to anger, the angrier you become. Of course, a point is reached when either the occasion for the feeling becomes remote and so, inactive, or the agitation exhausts itself or the system automatically turns about and strives to restore normal equilibrium. But, with this proviso, the proposition remains true.

The general method, then, for eliminating various unhealthful feelings and emotions consists in suppressing the physical activities and banishing the associated thoughts. And, on the other hand, the method for cultivating agreeable feelings and emotions consists in thinking thoughts that correspond. In the case of feelings that naturally develop into emotions, the physical signs may be induced through vigorous concentration on the thoughts.

Remembering, now, that the imagination involves all mental powers, and that it may either belittle or

magnify its objects, we are prepared to see that *"control of the individual by desire, feeling and emotion comes about through the play of the imagination on the corresponding ideas."*

For we have, first, the main thought, then the induced associated thoughts, which are suggested not alone by natural suggestion, but also by the imagination itself, and these ideas, in the case of "natural" and habituated feelings, the imagination tends to multiply and magnify. Unless association and the magnifying process are checked, the tendency is toward control of the individual *by* his own feelings and emotions. The associated thoughts grow and multiply and imagination enlarges all the factors, so that self-control becomes less and less until finally the whole consciousness is given character and the will is swamped. The law may be demonstrated by two extreme cases. One possessed of a speculative mania dwells incessantly on market conditions, while all sorts of agreeable thoughts concerning success throng the mind, pleasurable and anxious feelings and emotions dominate consciousness, and imagination belittles all negative elements in the case, magnifies all promising factors, and multiplies and enhances the thoughts induced, until finally the entire personality is overwhelmed under the influence of the one idea, sudden and great wealth. Or, one perceives a beautiful woman, thinks incessantly of the one object of adoration, experiences every imaginable idea concerning her loveliness and the possession of her, while imagination multiplies and magnifies in its old, old way, until at last reason and self-control are alike swept away, and infatuation rushes to its ruin—or captures the wonderful prize.

On the other hand, *control of desire and emotion*

by the individual is secured by control of imagination and the ideas with which it deals. Imagination may be controlled either by direct effort, or indirectly, by control of ideas. One may stir up imaginative activities and "set them going," as when one addresses himself to the making of poetry or painting or music or invention. In a general way this method is admirable for the cultivation of high thoughts and noble feelings in permanent "contents" of consciousness. You do this when you affirm, day after day, "I stand for optimism," or "I aim for the finest culture," or, "I seek the royal spirit of right," and so on.

Indirectly we control imagination by concentrating on ideas which tend to induce associated thoughts either of a kind the opposite of feelings not desired or of the sort calculated to raise agreeable feelings. This method has been suggested all along in presenting the tables of feelings and emotions.

CHAPTER XI.

WILL, INSTINCT, HABIT, MOODS.

REALITY realizes its highest personal expression in idea conceived as the *sine qua non* of will and interpreted in terms of will. Idea is the meaning of any activity within us and of any action upon us, the meaning being set up as an object of mental apprehension. Not all ideas can be conceived as will, but all willing must be conceived as idea determining action. The native restlessness of Reality and the native restlessness of person, under the drive of feelings, emotions and passions, finally "gets itself in hand" through such determining ideas, and thus makes possible initiative, development and progress. There is no will in Reality, so far as we can ascertain, save as it manifests as person, and the author finds it impossible to find any mysterious something which we may properly call will other than some particular idea or group of ideas determining our actions. If you will examine your own will, conceiving of yourself as a manifestation of Reality, you will find that in every act of willing you are either permitting an idea to determine your action, or inhibiting an idea which seemingly tends to determine that action, and you will thus discover that absolutely the highest manifestation of Reality is seen in will-idea making toward universal harmony. Reality is only free to realize its nature, and

will is only free to express that nature in idea. A will without an idea is a freak, a nonentity.

Let us here repeat certain analytical propositions which appeared at the beginning of the book:

In mind there is nothing whatever other than activities. These constitute the self-system. The self-system reveals in body, conscious mind and subconscious mind.

In general, activities have become so established and regular as to be capable of classification. This classification depends, not so much on differences among the activities as on differences among the incitements or objects of the activities.

All activities are the same in nature in the fact that all have in themselves and to the self-system definite meanings. A meaningless mental activity is inconceivable. All mental activities are therefore ideas.

Always in mind some activities are going on. Never at once in mind do all possible activities go on. Never in mind at once do all activities cease.

Mental activities continue in two ways. They run on under the laws of association, similarity, contrasts, contiguity, etc., and they continue under certain control put upon them by will. Because there is mental control, physical control is possible. We now seek to know, how such control is effected, or, What is Will?

First Clue to the Will.

We have seen that the mental self is a system of regularly established activities, that these activities have meaning, in themselves and to the self, that is, are forms of knowing, and that always some of them are occurring, subconsciously or consciously, so that

some sort of mental activity persists either under general control or automatically under the freely operating laws of association.

The activities exist evidently in the interest of the self-system. This is the fundamental ground of their being at all. They may not always actually serve the self-system, that is, may become perverted, but they are not related as parts of the system, to other than the self, do not exist for the sake of some other system, and are always related to their own system and occur in the interest of that system.

These facts—that any mental activity *is* a meaning, an idea, a thought, *in* itself, and that every activity occurring within the self exists *for* the self—are emphatically significant. They give our first clue to the will.

Let us compress the facts into one view, *mental activity is meaning in the interest of self;* and let us ask the following question. How can a mental activity which means something definite *occur* in the interest of the self-system?

To this question we have the answers: (a) Either by furnishing a subject of thought, that is, by suggesting other merely mental activities under operations of the laws of association to which we may attend, or (b) By inducing some form of personal action, mental or physical, determined by the nature of the given activity, and held on by inhibitions in accordance with that given activity. The difference between (a) and (b) is this: In (a) there is merely mental activity suggesting other mental activities without any certain determination of their specific nature and always without subsequent inhibition of any chancing activity, but in (b) there is activity (idea) inducing

certain determined other personal activities mental or physical, and with either free running of such activities or with inhibition according to the nature, vigor and continuance of that activity. This difference is polar, and gives us our second clue to the will.

Second Clue to the Will.

We need, at this point, to observe two considerations in regard to mental activities or ideas:

When an idea merely suggests other ideas by the laws of association, it is powerless to start will into being.

But when an idea determines by its nature what following activities mental or physical are to be and is followed by inhibition in harmony with it, it is powerless to do other than start will into being unless it is in some way itself inhibited. By the phrase "start will into being" we mean merely a reference to will as though it were an additional factor, as commonly supposed, and possessed of some mysterious power not already given in the above paragraphs. As a matter of fact, will is not some mysterious power additional to idea, and the beginning of this paragraph yields the secret of the whole subject of the human will. When an idea, to repeat, *"determines by its nature what following activities are to be, or, because of inhibitions in harmony with it, are to continue,"* will has already emerged. This statement requires a further analysis of the subject relating to ideas.

An idea has been defined as "any product of mental apprehension or activity." Now, apprehension *is* activity. We wish, then, to ask, has *this* activity a meaning, and if so, what is that meaning—or has it no meaning? You are invited to conceive of a mental

activity that means nothing—is no meaning. No one can do this. The apprehension-activity, then, has meaning, is meaning. What can that meaning be but the so-called *product* in the definition? If it is not in itself the product, then the product is another activity, for there is nothing whatever in mind save activities. The definition will now read: an idea is any activity of mental activity. This is truly a wonderful thing. The fact is, any mental activity *is* meaning, and when we separate such activity out from the "mental" possibilities and attend to it as an object, it is what we mean by idea.

And exactly here is suggested a general division of ideas into two classes, *static* and *dynamic*. If we follow up this division we shall discover will.

The word *static* may well be applied to ideas because it is derived from the Latin *Sto,* meaning "to stand." In mechanics there is a static condition of bodies, that is, a condition of rest, and electricity is said to be static when at rest, doing nothing. Certain classes of ideas or mental activities may be regarded as static when they determine no further activities save as psychic restlessness and association induce.

The word *dynamic* signifies "producing or involving activity." In a *dynamic* idea, then, we have—a mental activity inducing other personal activities. In other words, a dynamic idea is an idea with desire to act *now.* Every such dynamic idea exhibits will, for we are so constituted that any idea, becoming dynamic, infallibly and inevitably starts up corresponding personal action—not may start up, but, necessarily does start up such personal action. This personal action is either of body or of mind, and it either runs free—the action continues without opposition, or it meets

with opposition of contrary ideas which are inhibited or refused because of the nature, vigor and continuance of the dynamic idea.

We state these propositions in other ways when we say that we incessantly have many ideas which merely suggest other ideas in the mind-system under the laws of association, but do not induce the *personal* doing or thinking of any particular thing (as act of person), and that, on the other hand, we have *certain kinds of ideas* which always do induce the *personal* doing or thinking of definite things (as acts of person). In the one case, the idea may or may not be an idea *of* personal action, but it never means *desire* personally *to act* now. In the other case, the idea *is* an idea of *personal* action, and of action as desired to occur *now.* Such an idea is dynamic. When the dynamic idea obtains, the corresponding personal action mental or physical, infallibly obtains, unless inhibited by some other dynamic idea, and infallibly holds on until inhibited by some opposing idea or until physical exhaustion ensues. Given, the dynamic idea, speaking generally, and you have the action inevitably.

The Will is Idea.

The will, then, is idea. As a separate power, together with feeling, emotion, passions as separate powers, it simply disappears under analysis. Furthermore, when we remember that mental activities are always going on and that we can never seize an idea out of the void or directly try to get a given idea, but can only use ideas *as they come,* that is, go with them as long as they hold on, or compel them to hold over for a given time by inhibiting opposing ideas, that is, again, refuse, once we have an idea, to permit its in-

hibition because the idea of refusing rules us, we discover that will involves three main factors:

Dynamic idea, the main thing, and

Inhibition of ideas opposing this, or

Refusal of inhibition, inhibition of inhibiting ideas.

But these factors reduce really to one: Dynamic idea either free running or resisting opposition; that is, inhibition of all ideas opposing dynamic idea.

What we mean by will, then, is *some energetic thought of action as desired now, and so dominant that it induces either nervous discharge to connecting muscles, or discharge among the nerves of the brain, or control of mental activities by means of the laws of association merely enlisted for the end in view.*

Let us suppose a case in illustration of the matter. We uncover the case by consecutive parts.

Part 1. All sorts of activities (ideas) are running on in your mind at some given hour in the morning. Suddenly the idea of going to the public library to consult a certain book on Psychology occurs to you. This idea is a mental activity. It has the meaning personally to do something.

Part 2. You do not, however, desire to go now, and no personal action ensues except a chain of mental associations which run on as they will, and any one of which may be held for attention. You do not start for the library—will has not yet emerged. This disposes of the static phase of the matter.

Part 3. Let us suppose, now, that you do desire to go now to the public library. This means that you have the idea of going now, and that no opposing idea occurs with the idea *to go now.* You immediately and personally act—make preparations and start. The idea, "to go to the library now," has become dynamic.

Infallibly you act accordingly, and, if no inhibiting idea arises, can not do otherwise. If the words "can not" seem distasteful, we may substitute the words "will not," but the two phrases mean the same thing. This is law—the dynamic idea induces its corresponding action in the nature of things. We are so constituted that when we experience the idea, personal action desired to begin now, that action will begin unless some opposing idea inhibits it—which is really the same thing in another form.

Part 4. If no opposing idea intervenes, the dynamic idea and its action run freely. You freely start for the library, perform all the actions of walking, boarding cars, alighting, etc., and, meanwhile, mental associations "go as they please," or you get into a train of thought pertaining to Psychology, and finally arrive at the library, where you perform freely the further actions required in securing the desired book. In all these actions subsequent to the rise of dynamic idea it is assumed, for the sake of brevity, that there is no opposition and that no other incidental and momentary dynamic idea occurs. Such actions, on this supposition, are performed automatically and by habit in response to the dynamic thought "to go." They are answering reactions consequent to the latter.

Part 5. But now, having started for the public library, let us suppose that you meet a friend who invites you to a walk, or observe a handbill announcing a ball game within the hour. Thus occurs an idea —to walk or attend the game—which opposes the original dynamic idea and threatens to inhibit that and to become dynamic itself. And surely the latter idea *will* become dynamic and inhibit the former, unless it is refused, that is, inhibited then and there. We as-

sume, then, that you refuse the second idea and dismiss it. If you merely say you refuse it yet continue to entertain it, you are likely, in some odd moment, suddenly to yield to it. It is then your master. But if you refuse and dismiss this idea, then the former idea is your master. When you inhibit the second idea, you do so because of or in the interest of the former. You do not really hold to the former, it really holds to you, and you dismiss the latter, for that reason. Thus you control action by inhibition in accordance with the dynamic idea.

It is evident that the illustration has merely held fast to the one first dynamic idea. Of course the same general view applies to the second idea so soon as it becomes dynamic. In fact, any idea of personal action may become dynamic, and at any time, so that, during a day, say, our total actions represent a great tangle of ideas running automatically, becoming dynamic for a time and being dynamically displaced by others.

And it should be observed that the illustration deals with single ideas merely for convenience. In actual experience not only single ideas, but also mental states and moods—groups of continuing activities of a similar kind—and various other combinations of ideas, become equally dynamic.

Part 6. We have already passed the field of willed action, for the dynamic idea, *"to go to the library now,"* has carried us there. The inevitable outcome of that idea has been, *action of the body.* Action has been willed because dynamic idea, running freely, or followed by inhibition of various opposing ideas, has *induced* action of body. Anything other in the nature of will we are totally unable to find on any analysis.

Part 7. On reaching the library the book desired is secured. The dynamic idea, which was really the inducement of that which we have hitherto followed, to-wit, the idea of "consulting the book on a given subject," at this point comes to the fore, or rather, remains, because the former has served its purpose. So, this idea now runs freely or is opposed by various contrary ideas, which are nevertheless inhibited, and the consequence appears in *willed mental action.* The dynamic idea has prevailed.

We define will, then, as *any idea become dynamic.*

It may be thought that dynamic idea has been so defined as to make will its inevitable outcome, that is, that will has been injected into dynamic idea and then deduced. The reply is that the process gives us all the will we can find, and that whether we analyze will into dynamic idea or dynamic idea into will, is all one, since we may just as well put the second for the first as the first for the second. No one will-acts without an idea, and no one thinks with desire exclusively the unopposed idea *to act now* without putting forth the will-act.

If it appears that the will-act slips into the dynamic mental activity (idea), this is because it belongs there, that is, is there because the idea is dynamic. It is the *idea* which *begets* the will-act.

Physically speaking, the dynamic idea is excitement of nerve-calls which stimulates nerve-tracts which stimulate muscular action. Given the preceding nervous factors, how can the last effect fail? It is infallible.

Psychologically speaking, the dynamic idea is mental activity which creates nerve-cells which stim-

ulate nerve-tracts which stimulate muscular action. The effect, again, is inevitable.

Or, the dynamic idea induces and controls other mental activities (ideas) by its nature, vigor and continuance. The mental effects are inevitable. How could they be otherwise? In all cases, of course, the supposition is that no inhibiting stimuli or ideas successfully oppose the original nerve-action or idea. And should such oppositions in any event inhibit action, we merely get back to the three propositions just above.

Dynamic Ideas are Born, not Made.

Remembering that some sort of mental activity goes on incessantly in every person, waking or sleeping, and that it is beyond our power to will an idea into mind, since to will the idea we must already have it, it is evident that *all our ideas are born and none of them are made to order.* All mental activities are suggested, either from within or from without, and, in general, the operation of suggestion is determined by experience. We say, in general, because we sometimes get most unaccountable inspirations and have ideas which seem to transcend conscious experience. Nevertheless, conscious experience does not exhibit total experience, for the subconscious self has experience as well, so that the phrase "in general" is thus further defined. And experience of any sort has its foundation in heredity, being determined in capacity by the great total experience of human evolution. The infant of one year catches meanings which the ape never can even glimpse. So, experience has its deep human significance and its specific individual meaning. These facts lead to our desired conclusion.

No suggestion of mental activity (idea) can occur to us which is greatly above our mental level or totally "out of gear" with our mental constitution and training. To a South Sea Islander, prior to modern civilization, could practically never occur, whatever might be the theoretic possibility, the idea of constructing an electric engine, or the idea of preaching a religion to the whole human race. Such an one's thinking is determined by his experience had, and myriads of ideas that might have become dynamic to a citizen of the United States can never even dawn on his narrow horizon.

It thus appears that we have to wait for ideas to emerge in consciousness; we are utterly unable to will to have them, except *as belonging to a class not yet experienced,* this only indirectly. But exactly such a class is an idea itself which has occurred; that is, we have the idea of a class of ideas yet unborn to us. This fact is profoundly significant: it points toward freedom.

Only ideas of a class which we have experienced can become dynamic. Our mental activities run on and on until some one of them arrests especial attention and then becomes dynamic. We can not *pull* an idea out of the void and make that dynamic. The idea has to come of itself.

When the right idea comes into consciousness, the birth of its *dynamic* character has already begun. It is an action-idea. It is agreeable. It is in harmony with other mental activities. It becomes desire-action-now-idea. It is now dynamic. The physical or further mental action infallibly now follows, because no opposing ideas inhibit the action.

How Ideas Become Dynamic—in Part.

Dynamic ideas are born, not made. What is it, then, that determines whether or no an action-idea shall become dynamic in any given person or circumstance? We answer:

First, human nature in general. Ideas become dynamic in man which are not even ideas in the animal life.

Secondly, general state of civilization. Ideas become dynamic in England which were never dreamed in ancient Gaul.

Thirdly, passing phases or moods of civilization. Ideas become dynamic in one quarter of a century which are totally inert in another quarter.

Fourthly, particular individual nature. The idea of craftsmanship can not rule one man, though it fill another with deathless passion.

Fifthly, particular individual character. Ideas become masterful in the man of moral purpose which would scarcely get attention from the depraved.

Sixthly, particular individual training or development. Ideas which are dynamic to the scholar are mere foolish notions to many other men. Thus again it appears that dynamic ideas are born, not made to order, and are born out of what a man is, what his character and training chance to be when the idea as idea occurs to him.

Seventhly, what shall be dynamic among our ideas depends largely on mental or physical states, upon moods, upon circumstances obtaining at the time the idea as idea comes into consciousness. This means that the idea as it first occurs becomes the object of attention and continues according to the factors just

mentioned—personal nature, character, training, mood, etc., and we hold attention to the point of discharge in action. We mean by attention a mental activity which continues so long as it is not displaced by some other activity. Since there is nothing in mind save activities, any particular activity can only cease when it is crowded out. We attend *to* an idea, act, object, by inhibiting everything not favorable thereto. The *effort* experienced in activities is not given by keeping up a given activity, but by inhibiting *opposing* activities. What will arrest attention, or favor attention in one sort of person, or the same person in the same mood, may fail to arrest, or to favor in another person or the same in another mood. Holding of attention may be explainable either by the nature of the idea itself, or by the secondary idea of persisting, or of not being weak, etc. But this holding on, however secured, really means inhibition of every idea of a contrary nature. The persistence is, then, not so truly a result of direct attention as of inhibition of ideas which would distract attention.

Will is Reduced to Inhibition.

If, now, ideas for the most part become dynamic according to the nature, character and training or development of the individual, and determine action, mental or physical, unless inhibited by some contrary ideas and so long as contrary ideas are inhibited, it would seem as though the main thing in will-action were this function of inhibition. We will suppose that the idea, "going to the library," becomes dynamic, but that after you have started for the car you meet the friend who invites you to walk, and that, in accordance with the original idea, you decline. This means, that

the idea, "to go to the library," still holds its dynamic character. But it does so because you have inhibited the opposing idea. Similarly in the case of temptation to attend the ball game: here, again, inhibition saves the day.

We have, then, out of the analysis, two things: ideas becoming dynamic according to individual nature, character and training, and inhibition of opposing ideas. We can conceive of two factors that induce such inhibition: first, the strength of the dynamic idea itself, and secondly the idea of carrying out that idea, or of not surrendering it. In either case the main thing is inhibition. If we are asked more specifically, what is it that inhibits any action-idea, we reply, some other idea becoming dynamic. Since the ideas are our own we say correctly that *we* inhibit the ideas. But we never do this without cause: every act of inhibition is induced by some idea, or, every displacement of mental activity is due to some other activity. Inhibiting ideas may be classed as follows: Any Action-Idea becoming Dynamic, The Dynamic Idea of Freedom, The Idea of Arbitrary Decision for the Sake of some Decision, The Idea which constitutes Long-run Purpose, and for that reason *is* Dynamic, or any Idea favoring that Purpose and, thus becoming Dynamic. We thus see that the two great elements of will-action are the dynamic idea and the inhibition of opposing ideas. And, since the idea ceases to be dynamic if opposing ideas are not inhibited, it seems that will-action finally reduces to inhibition of some among conflicting ideas.

THE QUESTION OF FREEDOM.—FIRST CONSIDERATION.

Holding together, then, these conceptions, that

will is dynamic idea, that action of some sort, mental or physical, is inevitable when idea becomes dynamic (that, therefore, the action of dynamic idea is volition), that dynamic idea is born within us, by inner or external suggestion, and is not made to order, that what idea shall become dynamic depends, in general, upon our human kind, and, in particular, on individual nature, character, training or development, chance circumstances, mental states and moods,—it now remains to ask, *In what sense is will free?* To this question we shall give three answers, and then return to the last point made in this analysis.

First Consideration in Regard to Freedom.

Freedom is comparatively limited in human action. This fact has been indicated in the preceding paragraphs. The notion that we are so largely free springs from the sense of responsibility, which seems to cover all that we do, and from the sense of effort that we are conscious of in initiating and conducting action. We feel responsible; therefore, we are free. Having the sense of effort in much of our action, we assume that we could stop the action at any moment. Now, this latter is true, in a sense, and not true in another sense as well. It is true in a theoretical condition which we are able to induce at any time, as we shall see later. But it is not true practically in the conditions which ordinarily obtain. If, instead of saying that we can not in ordinary conditions stop action induced by dynamic idea at any moment, we affirm that in such conditions we *will* not stop that action, the proposition amounts to the same thing. But, observe: the proposition concerns only *ordinary conditions.* Let us see the significance of the statement.

Under ordinary conditions we are ruled by our dynamic ideas. These ideas are some main thing for the day, let us say, and all sorts of other harmonious and contributing ideas. To outline a case, we begin with some chief dynamic idea. Circumstances during ten hours incessantly drift and change, so that, for temporary purposes, ideas constantly come up and become dynamic, serving their brief purpose, but all contributing to the main thing, none of them gotten by pre-meditation or seized out of nowhere, but all arriving when needed, perhaps out of subconsciousness, perhaps by ordinary suggestion, *of their own accord,* so to speak. In this example of a day's work we have absolutely nothing but the sway and play of dynamic ideas and action perfectly determined thereby. If there occurs any interruption of such a smooth drama, the interruption usually means merely a little uncertainty, now and then, the self simply waiting for ideas to come along, and the right idea appearing in due time. This right idea is the temporary dynamic. The case would be the same if the uncertainty lingered for a longer period. It is settled by the appearance of the right—the dynamic—idea. If, again, a "dead lock" occurs, and delay seems to bring no relief, a time arrives when such a mental state is intolerable, and the indecision is broken by the co-operation of the main idea and a new special emergency-idea, "to be rid of indecision," "to settle the question somehow," or the like.

In all of these cases, however, the only will discoverable seems to be some sort of idea coming along, becoming dynamic according to the factors before mentioned, and discharging in action. We do not make such ideas; they are made in us. And, in ordinary

conditions, these ideas rule us. In those conditions they are supreme. So long as those conditions hold, we will do no other than act according to the ideas which from time to time become dynamic. And we conclude that not until conditions change can we do otherwise.

If, now, we say that outside forces change the conditions, this merely throws us over into another section of the same regime—that of ideas occurring in the chance flux of life. The new conditions brought about by alien influences, merely bring the ideas appropriate to them, which dynamically rule us as before.

But if we ourselves change the conditions, we are introduced to a really new experience. This change of conditions is then internal, it is a change in ourselves, and it inevitably brings up ideas peculiar to itself and actually decisive of the question of freedom, while illustrating the present theory. That change means that we now say, "I am not ruled by every good action-idea that comes into my head, and I prove this continually by proceeding to inhibit all the dynamic ideas usual for to-day, to stop their tyranny, and to throw them overboard, bag and baggage. In due time some new idea will dawn, and that shall be my dynamic."

That we *can* do this thing we are all perfectly convinced. Now and then we have actual experience that practically amounts to exactly that. The conviction is right. In extraordinary conditions we are free enough for all sane purposes. Nevertheless, in the very assertion of our freedom we affirm that the dynamic idea is will. For, when we declare that we are not ruled by ideas, *this is an idea,* that of freedom,

which we did not make out of hand, but which in some way *occurred* to us already made. And how could the bare idea of freedom be made more dynamic than by proceeding to test it by inhibiting all opposing or even suspicious ideas and refusing to do all usual things? Thus, we now have two ideas, that of freedom and that of murdering all its enemies—the old accustomed ideas and actions. So, we are again ruled by the idea. If we insist that even this idea might be inhibited and the old routine suffered, that action would have to come from its dynamic idea. Idea is King. It seems, then, as if a declaration of freedom were a statement of bondage. This conclusion would be true save for one thing—the *character of the idea of freedom.* The rule of every other idea is psychological bondage. There is no evasion of that conclusion. Turn and twist as we will, we can not escape the dynamic idea. But the reason we *seek* to escape the dynamic idea is because it means bondage. If, now, we can discover an idea which means bondage because of law, but freedom because of the idea's nature and significance to action,—which means freedom just *because* it means bondage,—we have practically solved the problem. We discover this idea in the notion, which we can carry out at any time, that we can and often do inhibit, refuse and kill, every idea in the least respect opposing or contrary thereto. Thus we obey the idea of freedom and win the fact.

The idea of freedom as a dynamic factor in mind and life is *sui generis* and unique. No other idea whatever can serve its purpose in demonstrating law and freedom at once.

But, except in a vague general way, this idea seldom becomes actually dynamic in ordinary con-

ditions. How could the fact be otherwise? The dynamic idea freedom is revolutionary. It means, Stop, at least for a time, the ordinary operation of mind. The ordinary operations of mind are *not* ordinarily stopped in such fashion. In fact, it is only when they are stopped and changed that the idea *can* become dynamic. You can not *test* your freedom while common routine thoughts and actions are running on as usual. This fact it is that justified the statement preceding, that in ordinary conditions we can not do otherwise than act as determined by our common ideas. The thing that *enables* us to do otherwise is such a change in our mental conditions that the idea of freedom comes clearly to the fore.

And all this means that, practically considered, we have comparatively little freedom under the usual circumstances of life.

The number of typical acts which we ordinarily perform, and which we merely repeat and vary, once we have acquired them, in the physical and mental life, whether engaged in unskilled labor, in business, a professsion or in art, is limited to a few hundred. We seem to be doing an immense number of things, but slight examination shows that we only vary a few typical acts, and this very largely in a purely automatic way, the act simply occurring because corresponding ideas or mental activities have "set off" various nerve-tracts or controlling the mental "machinery." The author estimates a total number of typical acts at about two hundred.

Concerning these acts, three propositions are now in order.

The number is comparatively very small, indeed.

Every act in the physical and the mental life, may

be performed without the least phase of direct willed control. Nothing might be here described which might not perfectly occur under mere internal or external stimulation.

There are periods in our experience when these acts are performed without the slightest direct control of so-called will, and in this manner nearly all our physical and mental acts are performed in ordinary conditions, as a matter of utter fact. In the great bulk of our lives we are not really free, *because we surrender to* automatic self-action. The explanation of this surrender is the dynamic idea that the arrangement is perfectly satisfactory. The satisfactoriness of the arrangement springs from the nature and efficiency of habit, and this factor in our life comes now before us.

The Rise and Reign of Habit.

The great fact that confronts us at the start is this: Every act typical to body or mind has first to be learned, and the beginning of the learning process consists at first of mere random actions due to the native restlessness of the self. After we have learned how to perform the typical acts of body and mind, all learning how is a matter of applying the typical acts to novel requirements under the sway of the dynamic idea—"doing the new thing." We have thus before us two processes: *forming habits,* and *initiative.*

The two fundamental facts in all psychic life must be intelligence and restlessness. Perhaps these facts are one: intelligence *is* restless in its very nature. Whether such restlessness is due primarily to the nature of the self or to the action of environment—that is, whether or no the self could be restless, or even

exist, without environment acting upon it—is a question not answered. We know, however, that we begin life with human intelligence and in a state of incessant restlessness. One phase of this restlessness consists of all the physiological processes or activities, especially nerve-activities within the brain and leading in and extending out therefrom. The other phase consists of what we interpret as mental activities.

The physical activities begin expression in automatic "reverberations," random sense-perception and random outward movements. In course of time we learn the meanings of these things, and these meanings constitute the germs of what on reflection we call the ideas of the inner states, the random sense-perceptions and the random movements. When we have acquired these ideas we have learned how to perform the corresponding acts, and not before. We may accidentally repeat any random act, but only as we have caught its meaning, the idea which becomes dynamic with reference to it, can we say we have learned how to do it, because learning how signifies ability to perform at will, and the at-will element is simply "with the definite idea."

Now, this process, given for the physical case, holds also for the mental. So far as the psychic self is at first concerned its physical acts just come of themselves. In fact, the infant does not move its arm or cry or nurse—the acts simply occur in response to stimuli. When the meanings arise in mind, the self acts variously because *now* the idea, formed within—the meaning-activity occurring within—*takes the* place of external stimulus, that is, constitutes the immediate stimulus of the act. Similarly in the mental field. The infant does not originate its activities; it is psychically

restless, and the activities follow that fact. The activities come of themselves. Sensations in the raw—the purest form—emerge in consciousness, and perceptions spring up, while the psychic self merely takes what comes along. In time, however, meanings attach to sensations and perceptions, and such meanings recur in recognized repetition of activities, and from thence on the process of learning how to act mentally continues until all the great typical acts have been acquired. Thus, as was said at the close of the last paragraph, the learning how signifies the ability to perform at will, and the at-will element is simply "with the definite idea."

If we examine this "knowing how" a moment, we discover that it has two meanings. I know how to do a thing when I can and do, as often as required, perform an act without giving the process direct control. Some control occurs, otherwise the act would be random, but the control is the result of activities set in motion remotely for a purpose which involves the act in question as a means. On the assumption that the psychic factor builds the body, we may say that it has learned how to perform all physiological processes without any attention reported in consciousness, and to this list may also be added all the typical physical acts common to life. On the assumption, again, that psychic factor establishes its own regular activities, we may see, then, that it has learned how to perform all its typical mental acts with only the remote control of purpose setting into automatic action the whole mechanism of mind.

Here, then, we discover habit and its total lack of immediate relation to will. The word habit means that we have learned how to do and tend to do any

typical act of body and mind without direct control of dynamic idea or will.

Habit, then, may be taken for physical and mental acts which are humanly typical; all human beings have learned how, and tend, to perform certain acts of body and mind without willed direction under ordinary stimulation. The usual saying about this fact is that "action follows the line of least resistance"—nerve-action tends to repeat in given ways under the same stimulus. The fact covers typical physical and mental actions without which we could not be human —as shown in preceding paragraphs. But the fact is precisely as true of individual peculiarities of body and mind, in which we individualize the use and combination of typical acts. Thus, we speak correctly of "habits of mind," meaning certain individually typical workings of mind. We have learned how to use mental powers, and naturally tend to use them in certain ways peculiar to ourselves. Finally we have personal habits in the ordinary sense of the word. It would thus seem that all the acts enumerated in the foregoing lists and others to follow are habits; not one of them requires any immediate action of will upon it in order to prevail under common conditions.

But the word habit means that we have learned how to apply, and tend to apply, the typical physical and mental activities in given ways which are not a part of the essential nature of the activities themselves, as, to food and drink, to body mannerisms, to methods and workings of mind, etc. Such habits once formed continue. We act and think in various peculiar ways for various peculiar purposes—are creatures of habit. And, in all these matters, the activities may, and very likely do, just go on of themselves, with more or less

of consciousness, of course, but with very little direction or control other than of the things that act upon us or of the activities that immediately precede—going on in a twisting, tortuous, not specifically foreseen, kind of way. You may examine almost any day of your life in which ordinary conditions prevail, and, beginning with the first ideas, "get up," "dress," "breakfast," "go to work," and, following up the succeeding ideas which precede all physical and mental activities until you go to bed, you will enumerate the elements of a chain of thoughts paralleled by a chain of corresponding actions, and you will see that in ordinary conditions, the chain of ideas has just come along, link by link, so that the actions have just followed on as a matter of course. Even when hesitations and decisions occur, the mind simply pauses, for the moment, until some idea becomes dynamic of itself, and, doing precisely that, illustrates the automatic character of ordinary life. And, again, even when the day begins with some fierce resolution,—which is simply an emphatic thought for future action,—this resolution has become dynamic of itself, and the more truly so, the more surely automatic or consequent are all the other mental operations and physical acts of the day. In ordinary conditions, then, we are simply creatures of habit, and exercise scarcely any true freedom at all.

Freedom is the ability to constitute now any action-idea that occurs in mind as the dynamic or ruling idea contrary to or in place of any other idea, capable of becoming dynamic at all times, and having a tendency to become dynamic now. We observe, thus, that only action-ideas can become dynamic, that such an idea may become dynamic at any moment, of

itself, by mere working of mind, and that such idea may be inhibited any moment by some other contrary idea becoming dynamic by mere working of mind, or may not be inhibited, but may hold on by mere working of mind, and that abstract freedom appears only when mind, for the sake of self-control, arbitrarily constitutes a given idea dynamic, whatever its character, by arbitrarily inhibiting all ideas not favorable thereto. In ordinary conditions, this is never done. The very fact of self-assertion of freedom renders that condition of self most extraordinary. This brings us to a further thought concerning freedom.

Second Consideration in Regard to Freedom.

We require very little freedom for ordinary conditions. The proposition now before us has already been illustrated. Since we have learned how to carry on all the physiological functions and all the typical physical and mental acts, without other control than that of dynamic ideas, which, for the most part, just come along of themselves, that is, by habit of body and mind, it is evident that we need no particular exercise of freedom for all this, since we really use no particular freedom. And it also appears when we examine just what freedom is, as suggested in the last paragraph, that any particular exercise of freedom, in ordinary conditions, would really prove a disadvantage rather than a help to us. If we were to stop at every suggested thought and action and arbitrarily constitute the appropriate idea a dynamic by murdering every other idea for the sake of demonstrating what we could do, we should really never get on at all. It is fortunate that we have learned how to eat, to walk, to handle tools, to read things in our usual line, to

play instruments, to speak sensibly, to wait on customers, to conduct trains and boats, to manage machinery, to handle big enterprises, by physical and mental habits without ever once raising the question of freedom or caring for it at all. Our freedom is like a decoration: We are proud of it, we know we have it, we know where it is, and how to put it on, and, in the meantime, we let it alone, permit it to remain in its box and safe, without bothering to make sure about it, without the foolishness of arresting good automatic conduct which just runs on of itself and satisfactorily for all ordinary purposes of life. We are free, commonly speaking, because we are not conscious of being forced and because our ideas arise and become dynamic in the natural course of the physical and mental life, but freedom in the sense of *election* of dynamic ideas, which is the real heart whose pulsations in all directions we feel and imagine to be immediate—this freedom we little use because we little need it.

It would seem that the remoter effects of this central heart of freedom, revealing as they do the reign of habit, must make our life a thing largely dependent on habit for its actual use of will-freedom. It is not a relishable proposition that the use to which we put our ability of freedom depends largely on the habits we have formed. Nevertheless, this is the truth. Our physical and mental habits and those habits which are peculiarly personal furnish the conditions in which we make almost the sum-total of our arbitrary or really free decisions. It needs no discussion that what kind of decision one shall make when a call for free exercise of will really occurs, will naturally be determined by the habits of a personal character which have been formed. This is because such habits influence our

mental action and tend to determine what sort of ideas shall become dynamic in the common run of mental operations. A few examples will illustrate the statement. We add in parenthesis under each item a key-thought which may be taken as fairly representing the mental habit, and which will again be referred to when we take up the suggested regimes.

CERTAIN HABITS OF MIND: WITH KEY FOR REGIMES.

Habits believed to be desirable are starred, with the understanding, of course, that occasions may modify such character.

The Conservative
(Love of the old)

The Radical
(Love of the new)

The Independent
(Self-assertion)

The Unconventional
(Free personal action)

The Conventional
(Conforming to custom)

The Iconoclastic
(Deliberate destruction)

The Preservative
(Caring for existing order)

The Credulous
(Believing without evidence)

The Consecutive *
(Thinking straight forward)

The Analytical *
(Taking to pieces)

The Sceptical *
(Testing all claims)

The Antithetical
(Balancing opposites)

The Adventurous
(Daring new things)

The Old Fogy
(Wedded to old things)

The Dependent
(Taking thoughts from others)

The Traditional
(Following precedent)

The Flouting
(Action against custom)

The Kingly *
(Thinking on high levels)

The Initiative *
(Starting new activities)

The Steady-going *
(Thinking evenly)

The Constructive * (Building up)	The Synthetic * (Putting parts together)
The Studious * (Improving mental power)	The Destructive (Antagonism to what is)
The Energetic * (Positive thought-action)	The Indolent (Disinclined to think)
The Observant * (Alertness for facts)	The Flabby (Loose mental action)
The Logical * (Close reasoning)	The Inattentive (Careless of facts)
The Methodical * (Systematized)	The Illogical (Jumping at conclusions)
The Earnest * (Purposeful activities)	The Disorderly (Thinking without rule)
The Latitudinarian (Easy-going opinions)	The Shiftless (Thinking without foresight)
The Tolerant * (Letting others think)	The Legalist (Demanding exact law)
The Imitator (Thinking as others lead)	The Bigoted (Limiting others opinions)
The Explosive (Thinking in violent impulses)	The Bourgeoisie (Thinking on low and petty planes)
The Optimistic * (Hoping for the best)	The Pessimistic (Always anticipating evil)
The Commendatory * (Habitually praising)	The Censorious (Habitually criticising)

Occupation-Habits.

If we take into view such general habits of mind as are developed by occupations, we shall observe the

same truth. Mental habits tend to determine dynamic ideas—or, in the run of mental habits, ideas tend to become dynamic in the line of least resistance. We may enumerate such habits as follows:

The Commercial	The Scientific
The Legal	The Inventive
The Journalistic	The Sporting
The Medical	The Bohemian
The Politician's	The Theological
The Diplomatic	The Ecclesiastical
The Artistic	The Military
The Philosophical	The Wage-Earner's

It is evident that one's opinions are more or less moulded by one's regular occupation. But the same forces—mental habits—which shape opinions bring into consciousness a run of characteristic ideas (one factor) and tend to make some characteristic idea dynamic, at the moment of apparently free election or decision (the other factor). What we do, mentally and physically, makes us to be what we are, and our will-action is usually an expression of what we are.

In the ordinary run of such habits there is a tendency, of course, to think in corresponding ways, to have corresponding ideas, but also, for this reason, there is a tendency of the habitual ideas to become dynamic and to become so in a way serving the mental disposition. If, for example, a decision in the true sense of freedom is called for by the mind of conservative habit, it will tend to fall, even when there is arbitrary election of the dynamic idea, on the side of conservatism. In the ordinary run of mental habits we are free to perform any possible body-act because we are neither forced to do it nor not to do it. We are free to follow any train of thought once started

for the same reason. But we are, because of mental habits, not free to originate any given idea of body-action, because all our ideas *come,* so far as immediate origin is concerned, without willed call, and habits of mind bring such ideas into consciousness and make them dynamic. Thus, in the ordinary run of mental habits, our dynamic ideas—our will-ideas—are influenced and largely determined by the conditions of mind which we have gotten into.

The value of mental habits of the highest order is thus indicated with tremendous force. The crucial requirement for the completest life is *the ability, without prejudice, to elect dynamic ideas—to will—in the direction of freedom, and the law now appears that this ability becomes more and more actual as we cultivate sane moral and practical mental habits that make for personal completeness, while the ability becomes less and less actual as we grow into mental habits that are irrational, immoral and non-practical for society, or that infallibly make for self-destruction.*

We are so constituted that we attain freedom exactly in proportion as we put ourselves under higher laws than our own chance notions and desires—that is —form mental habits which run in favor of the fullest personal development.

Even when we declare that decision shall be perfectly unbiased, the influence of mental habits will almost invariably steal into the case.

Such habits are continuing correspondents of what are called moods. Any temporary mood may become prevailing for a considerable period and possibly settle into a confirmed mental or personal habit. We are now to consider the influence of these factors on our dynamic ideas—that is, upon the operation of mind.

The Sway of Moods.

A mood is a more or less temporary *state* of mind which consists of prevailing activities of a similar nature, either agreeable or disagreeable, and therefore usually constituting feeling and frequently emotion. We enumerate, for illustration of the present theory and also to show how large a part moods play in our life, the following. Here again we place in parenthesis the key-thoughts, and indicate by asterisks those which are believed to be desirable, and by daggers those the character of which may depend on occasion.

Certain Moods Common to Mind.

Healthful Moods.	*Unhealthful Moods.*
Buoyant * (Idea of welfare)	Depressed (Idea of evil)
Exhuberant * (Pleased activity)	Gloomy (Unhappy activity)
Vivacious * (Cheerful activity)	Sullen (Morose activity)
Effervescent * (Happy expression)	Sour (Unhappy expression)
Jubilant * (Triumphant expression)	Despondent (Ideas of defeat)
Cheerful * (Agreeable activity)	Crabbed (Disagreeable activity)
Hopeful * (Good expected)	Pessimistic (Evil expected)
Trustful † (Idea of relying on)	Suspicious † (Expecting falseness)
Equable * (Even good nature)	Erratic (Changeable without good cause)

Confident * (Assured of self and events)	Apprehension (Idea of probable evil)
Confidential † (Frankly communicative)	Taciturn † (Keeping things to self)
Reticent † (Disinclined to talk)	Garrulous (Excessive expression)
Courageous * (Facing danger)	Fearful (Ideas of danger and harm)
Self-possessed * (Self well in hand)	Embarrassed (Fear-thoughts and nervousness)
Assertive † (Pushing self forward)	Diffident (Putting self back)
Interested * (Attention to object)	Indifferent (Non-attention to things)
Frank * (Outspokenly true)	Deceptive (Concealing truth)
Friendly * (Well disposed toward)	Hostile † (Antagonistic)
Affectionate * (Greatly caring for)	Chilly † (Showing indifference to)
Loving * (Living for the sake of)	Undemonstrative (Expressing no interest in)
Appreciative * (Commendatory expression)	Depreciative (Censorious expression)
Sympathetic * (Expressing kindly feeling)	Inhuman (Expressing heartlessness)
Considerate * (Caring for other's feeling)	Arrogant (Careless of other's feelings)

Condescending † (Affecting equality with)	Supercilious (Affecting superiority to)
Entertaining * (Striving to please)	Contrary (Consciously opposing)
Complacent * (Agreeable toward)	Censorious (Very critical of)
Receptive * (Open to suggestion)	Repellent † (Hostile to reception)
Responsive * (Thought going out to)	Irresponsive (Thought not reactive)
Tolerant * (Letting others think)	Intolerant (Limiting other's thinking)
Goodnatured * (General agreeableness)	Badnatured (General disagreeableness)
Tractable * (Influenced by reason)	Obstinate (Uninfluenced by reason)
Affirmative † (Declarative activity)	Negation † (Denying activities)
Positive * (Affirming energy)	Negative (Mental inertia)
Forgiving * (Overlooking offense)	Vindictive (Desiring to hurt for offense)
Patient * (Controlled under difficulty)	Irritable (Angry expression)
Calm * (Undisturbed activity)	Peevish (Disturbed expression)
Serene * (Unruffled peace)	Petulant (Ruffled and quick action)
Equilibrium * (Normal nerve-action)	All Upset (Disordered nerve-action)

Benevolent * (Charitably disposed)	Stingy (Charity inhibited)
Unselfish * (Practical interest in others)	Selfish (All thoughts for self)
Economical * (Careful use of)	Extravagant (Thoughtless use of)
Complimentary † (Full of praise)	Contemptuous (Arrogantly superior)
Sincere * (Really as you seem)	Insincere (Seeming for deceit)
Earnest † (Purposeful activity)	Frivolous (Foolish activity)
Serious † (Sober activities)	Lackadaisical (Empty mindedness)
Dignified * (Self respecting action)	Undignified (Incongruous action)
Pure * (Clean mental action)	Prurient (Affectation of cleanness)
Thoughtful † (Thinking attentively)	Thoughtless (Inattentive thinking)
Careful * (Painstaking activities)	Heedless (Haphazard thinking)
Responsible (Idea of obligation)	Irresponsible (Careless of obligation)
Industrious * (Constant directed action)	Indolent (Indisposed to effort)
Creative * (Thinking new forms)	Destructive † (Over-throwing theories)
Imaginative (Combining old activities and feeling)	Unimaginative (Inclined to the ordinary)
Fanciful † (Thinking the unusual)	Commonplace (Thinking on common lines)

Poetic * (Technical idealizing)	Prosaic † (Matter-of-fact thinking)
Eloquent * (Inspiring speech)	Dull (Uninteresting speech)
Idealizing * (Thinking above the actual)	
Inspired * (Unusually fine thinking)	Stupid (Unusually poor thinking)
Practical * (Thinking to actual results)	Visionary (Thinking impossible things)
Playful † (Amusing activities)	Rough-House (Boisterous activities)
Jocose † (Thinking to sudden amusement)	Prankish (Amused at other's discomfort)
Hilarious † (Amusing excitement)	Sarcastic (Thinking sharp falseness)
Humorous † (Amusing by the incongruous)	Ironical (Thinking sharp truth)
Comraderie * (Mutual agreeableness)	Isolation (Idea of loneliness)
Gentle * (Idea of considerateness)	Bitter (Making biting thoughts)
Suave † (Smoothly agreeable expression)	Boorish (Uncultivated thinking)
Polite * (Pleasing considerateness)	Clownish (Incongruous action)
Harmonious * (Thoughts that agree)	Discordant (Disagreeing activities)

Deferential † (Idea of deferring to)	Impudent (Agressive impoliteness)
Respectful † (Pleasing attitude toward)	Impertinent (Expression disrespectful)
Reverential † (Attitude conceding superiority)	Irreverent (Lack of due regard)
Religious * (Confidence in Deity)	Irreligious (Disregard of Deity)
Penitent * (Sorrow for wrong)	Impenitent (Wrong not acknowledged)
Sane * (Usually reasonable action)	Irrational (Not reasonable)
Reasonable * (Agreeable to right thinking)	Perverse (Contrary to right thinking)
Particular † (Exacting in details)	Careless (Indifferent to details)
Progressive * (Ever advancing)	Retrogressive (Thoughts reverting to past)
Reformatory * (Idea of improvement)	Self-indulgent (All desires gratified)
Just * (Idea of true desert)	Excessively severe (Idea of undue punishment)
Conservative † (Preserving what is)	Reckless (Jeopardizing values)
Radical † (Desire for change)	Dilatory (Slow to act promptly)
Cautious † (Slow and careful)	Foolhardy (Careless of results)
Attentive * (Activities directed)	Inattentive (Activities non-directed)

Abstracted * (Concentrated activities)	Confused (Activities conflicting)
Decisive * (Action settled now)	Indecisive (Activities arrested)
Determined * (Decision adhered to)	Flabby (Loose mental action)
Resolute * (Decision kept in mind)	Irresolute (Decision lost sight of)
Persistent * (The goal stuck to)	Discouraged (Effort failing)
Self-assertive * (Self declared)	Self-effacing (Self put away)

Conclusions.

In ordinary conditions our habits and our moods are our masters. This is because, as to habits, we have so thoroughly acquired them that unless we oppose their tendency, they determine all our ideas for us, so far as covered by them, and so our dynamic or will-ideas; and as to moods, because the latter, consisting of prevailing mental activities of a similar character which usually constitute feeling, perhaps emotion, they operate in precisely the same way.

Now, a mood tends, if indulged, to become a habit, on the principle that it is easier, to let a mood run than it is to check it, as it is easier to form and continue a habit than it is to prevent or reform it.

Habits and moods once on, then, their prevalence obeys the law of action in the line of least resistance. In ordinary conditions, therefore, we are mastered by our habits and moods. This fact works in two ways, and is beneficial or disastrous accordingly. The standard by which the question suggested shall be settled, to-wit, Whether a given habit or mood is of a beneficial

or a disastrous character? is personal completeness as defined by the best long-run human experience.

It is fortunate that we form all sorts of habits and have all sorts of moods which, experience shows, make for personal completeness. The fact makes life infinitely easier to all who seek personal completeness. It also reveals a factor determining dynamic or will-ideas in the natural or customary working of mind. If habits and moods are of a character to make for personal completeness, then the dynamic ideas that spring up without especial attention on our part will also make for personal completeness. But moods and habits of this character, while apparently putting will under a bondage—determining dynamic or will-ideas—really contribute to will-freedom because they develop ability at any time to deliberate among various possible actions and to elect the highest type of dynamic ideas, that is, inhibit every opposing idea, when the necessity arrives for arbitrary decision in the interest of the truest freedom. Bondage to the laws of personal completeness is freedom under law. This freedom alone is desirable as having value.

But there is also the mastery of habits and moods that make against personal completeness. Habits and moods of this character also make life easier to all who seek other than highest personal completeness, on the principle of action along the line of least resistance. Such habits and moods bring up in consciousness their own characteristic ideas and constitute that kind of ideas dynamic—determine will-ideas by customary working of mind, with this final result, that, more and more, higher ideas become strangers to mind and less and less are they likely to become dynamic. As this process goes on, it becomes increasingly difficult for

the person with such habits and moods to deliberate at all, and especially to assert his freedom by an arbitrary election of high ideas as dynamic or to inhibit opposing ideas, that is, ideas which habit has fostered and moods strengthened.

These considerations make it evident that we require very little freedom in the ordinary conditions of life. Our physiological habits, our constitutional mental habits, our person habits of mind growing out of occupations and various peculiar indulgences, and our moods,—whether healthful or unhealthful,—so fix, pre-determine and hedge in our common activities of body and mind, that we use and need our freedom very little indeed, in the common, ordinary conditions of life. Nevertheless, we are actually and sufficiently free, so far as theory goes, and so far as concerns our practical living. This brings us to the third proposition on the matter, and will introduce one of the greatest of human powers, that of *initiative*.

Third Consideration in Regard to Freedom.

We possess all the freedom we need. This proposition is true of all men theoretically, and of some men practically.

We take up, first, free-will as a *theory*. We have seen that ideas come to us and are not immediately originated by our personal fiat. This is important statement number one. We have seen that will is idea become dynamic—capable of inducing physical or mental action. This is important statement number two. We have seen that action infalibly follows dynamic idea, unless that idea is inhibited by some other idea then become dynamic, which is the same thing, since inhibition of the first dynamic idea is action following

the second. This is important statement number three. And we have seen that the common run of our ideas and so our dynamic ideas are, *in ordinary conditions,* determined by prevailing habits and moods. This is important statement number four.

Theoretically all these statements are consistent with the proposition of freedom, if only we can break up the ordinary mental conditions for the sake of breaking the power of habits and moods in the interest of a demonstration of freedom. And theory holds that we always can get up in mind extraordinary conditions by getting the bare idea, "I *am* free" into mind, clinging desperately to it, inhibiting and murdering every opposing idea and emphasizing this one notion with might and main until it really becomes dynamic. It is on this theory that we build civilization and hold all men and women responsible for their conduct.

Now, theory is here correct in regard to many people most of the time. These are the fortunate ones whose training has favored precisely this possibility. But the theory is incorrect in regard to many other people most of the time. Take the person whose life has been passed in the midst of poverty, ignorance and crime. This person is ruled by his instincts, habits and moods. For him the ordinary conditions are the only possible conditions, and just because his instincts, moods and habits rule him, so that his ideas and his dynamic ideas or will-ideas are given him by these factors, and no other ideas effectively, he is unable, of his own motion to change ordinary into extraordinary conditions and incapable of deliberating for higher thoughts—that is, unable to exercise this theoretical freedom. He is a bondsman in fact.

Some of these cases would seem to be hopeless.

Every such case would appear to be hopeless unless enough psychic character remains to respond to the higher class thoughts. For, unless such response can be induced, the reign of habits and moods must continue unbroken. This brings us to the question of initiative.

The Question of Initiative.

In the sense of these pages, initiative means deliberation among ideas and the election of a dynamic idea making against habit and mood in the interest of freedom therefrom by the inhibition of all ideas given by habit and mood which are contrary to freedom. Let us see how this can be achieved. We review the four important statements above given.

Ideas come to us and are not immediately originated by personal fiat. To one who is ruled by habits and moods, therefore, higher ideas must be suggested, together with attention thereto. Such a person can not give attention to ideas contrary to his habits and moods without assistance, but just because he is human, he can be assisted to attend, to entertain, to begin the struggle to elect such ideas as his rulers, by incessantly striving to inhibit all ideas of a contrary nature. This is what we mean by breaking the bonds.

If, then, any reader of this book seems to be ruled by habits or moods, the remedy is suggested. Utterly hopeless cases (if a real human can be such) are not among our readers and are not before us. It is enough, for our first important statement, to say that the reading of this book, even this chapter, brings to the reader the idea of higher ideas as a class and many specific ideas of that character. They are now before you, as follows: The idea of true freedom, the vari-

ous specific ideas which signify freedom and betterment in detail. For our second important statement, that will is idea become dynamic, we have only to say that this truth insures freedom from injurious habits and moods if one will persistently follow out the suggestions here made.

Our third important statement is that action infallibly ensues dynamic idea. If, then, you can cultivate ideas which mean harmony with the laws of self-completeness, the infallibility of action consequent to dynamic idea is the guaranty of freedom from all injurious moods and habits.

Important statement number four suggests the substitution of ordinary mental conditions by extraordinary conditions. The beginning of this work occurs when consciousness grasps the idea of freedom in general and of freedom from any given mood or habit in particular. Such ideas have already occurred to the reader. But the mere apprehension of an idea is a beginning only. From now on, however, the work is definite and the way is plain. The moment one *tries* to cling to the idea of freedom, and especially the idea of freedom from a given mood or habit, that is to say, tries to inhibit all ideas favoring habit or mood, that moment the substitution of extraordinary for ordinary mental conditions has begun. For ordinary mental conditions mean the reign of moods and habits, and extraordinary mental conditions mean precisely this effort to think of freedom, the unusual thing, emphatically and persistently. And this emphatic and persistent attention to the idea of freedom consists in emphatically and persistently inhibiting every idea favoring mood or habit. But the inhibition is itself action following dynamic idea—a double idea. Get free by

refusing indulgence. If this mental effort is continued, contrary habits and moods will in time take the place of the old. The method is infallible.

If your training and surroundings have been approximately ideal from the start of life, you have illustrated the above four important statements. The right ideas have been given you, and dynamic ideas making for freedom have governed your thought and conduct. Yours, then, is the fortunate career in which great struggles for freedom have not been called for. Your ordinary conditions of mind have all made for bondage to higher law, that is, to the truest freedom.

But this supposition as stated represents an ideal very seldom realized. This fact has justified the force we have given to the phrase, "ordinary conditions," and the call for substitution therefore by extraordinary conditions. Most of us are conscious of the domination of some habit and the influence of perhaps more than one mental mood. We therefore suggest the following regimes, which will operate both for the strengthening of will-power and the development of freedom. We take up in each regime the cultivation of habits and moods most favoring freedom, and conclude with substitution of injurious by the higher idea.

Suggested Regimes for Free Mentality.

The Empire Regime of Freedom. This regime is based on the fact that most of us are more or less subject both to moods and to habits which are not especially beneficial and may be altogether harmful. Such factors make against freedom, not because they are matters of law, but because they are contrary to the laws of best personal estate.

The law of best estate is the supreme law of the

Universe. There is no conceivable nigner end of existence than this: that every system of activities, from an atom to the Galactic Circle, should realize in unfoldment all those possibilities which signify its perfect completeness. Best Personal Estate is the goal of human life. The highest law of our being is the law of best estate. Freedom is the ability to do all things that make for self-interest in harmony with law. You are invited to *Conceive of freedom as the ability to inhibit all ideas contrary to your highest self-interest* and to assume, assert and act upon this statement: "I am now absolutely a free soul! I stand for personal completeness! I am power—free personal power unlimited in the law and the fact of freedom!" If you will for long observe this regime, bringing to bear upon it all possible energy and persistence, you will in time find starting up within, energies and ideas of which you have probably never dreamed. Thus will you strengthen will and lay the foundation of freedom from undesirable moods and habits.

The Radio Regime of Self-Scrutiny. It is very possible unduly to scrutinize self. The remedy for this danger is activity and interest in external life. Nevertheless, it will perhaps surprise you to discover that you are so largely dominated by habits and moods not particularly admirable. You are, therefore, invited to read again the lists of habits and moods given on preceding pages and to indicate those of a desirable character which are not characteristic in your own case and those of an opposite kind which are. The lists are, of course, suggestive only, and other habits or moods may occur to you. The purpose here is self-discovery in the matter of personal bondage—bondage to law against freedom or bondage to law favoring

freedom. Or, the purpose may be put thus: You can always violate a law of truest self-interest, but—can you always obey such a law? If you can, all your habits and moods minister to your freedom. If you can not, this is because some of your habits and moods are the enemies of your freedom. It would seem advisable to have accurate knowledge on this subject. Hence the present regime.

The Royal Regime of Enforced Deliberation. Having run over the lists of habits and moods and found the desirable examples which you do not possess or experience, you are invited to set about cultivating such as additions to your personal and financial worth. It is in the individual life as in the world of business: our present worth is found by taking ledger-account of assests and liabilities (offsets), or qualities advantageous or disadvantageous, and striking the balance so to speak. We are seldom able to do this correctly because we fail to give due value to our disqualifications, and these always count a good deal more against us than our admirable qualities count for us, *until we win the world's confidence.* Examples of personal bookkeeping will be found in *"Business Power,"* the study of which is commended.

The cultivation of desirable moods and habits consists in seizing upon their key-thoughts, examples of which are given in the preceding lists, and thinking these with energetic repetition for days, until the thought induces its own characteristic associations, so that any idea related to the habit or mood to be discarded, immediately on arising in consciousness, suggests some thought associated with the key or the latter directly. This method you are invited to follow.

The habits and moods which are undesirable you

are invited to banish from your life. The process here is now of a somewhat different character. You are requested to select any pair of habits or of moods, admirable and non-admirable, and to put to yourself this question: Is it possible for me, at any time, just for the sake of testing and discovering my mental freedom, to pause in the midst of any habit or mood in action and deliberate between the characteristic governing thought and the opposite? Here, for example, is the habit of scepticism (which may be also a passing mood) and the habit (or mood) of credulity. If your mental habit or mood is sceptical, can you at any time stop action and deliberate between the one main idea —"testing all claims"—and the other—"believing without evidence?" If you can do this, you are in so far forth mentally free. If you can not do this, as it may seem, you are invited to *assert* the ability and to *try for it* until it becomes your own. The time for such direction and trial is now, and on any other occasion, but especially *when you feel the action of any non-admirable mental habit or mood.* It is at such moments, if you will heroically persist, that your real freedom will begin to exist because you will thus initiate the very forepoint of freedom—steady deliberation among conflicting ideas tending to become dynamic, hit or miss, for the sake of yourself as controlling the one becoming dynamic.

The Dynamic Regime of Substituting Ideas. We build this regime on the fact that always some mental activities are going on. Moreover you are already possessed of certain admirable mental habits, and you also experience certain admirable moods. Now, the mind naturally works by association. We therefore wish to substitute habits for habits and moods for

moods by concentrating on healthful central ideas so that these shall displace their opposite unhealthful ideas and associate to themselves other corresponding ideas, thus constituting mental states and moods, and so that these states and moods shall suggest as wholes only similar ideas and groups of ideas. This states the general process of substitution. We in this way consciously direct a work which is really referred to the subconscious self, and in time even the directing phase comes to be carried on in that region.

For this splendid work we have five great factors: Association of Ideas, Constitution of Dynamic Ideas by Inhibition of Opposites, Substitution of Dynamic Ideas by Inhibition of Opposites, Imperious Psychic Demand, and Subconscious Co-operation.

The association of Ideas will take care of itself, if we attend to the second and third factors, and subconscious co-operation will then necessarily follow.

The chief active factor is Psychic Demand. This is the power by which we now constitute and substitute Dynamic Ideas. We proceed to an example of the Regime.

Let us say that you find yourself in the mood of depression or that depression has become a habit with you. This is an unhealthful mood or habit which is induced by the prevalence of the idea of evil, misfortune, unhappy life or what-not, the idea of evil being the main thought which associates to itself all sorts of corresponding ideas, such as defeat, inability, effort useless, and body inert—which ideas or activities constitute the habit or mood. Now to get rid of this entire brood. The first difficulty may consist of the fact that you *enjoy* depression, at least that you dislike the effort of slaying the mood or habit. In such a case (the most

contemptible one can imagine) you will have to begin by cultivating a fine contempt for yourself by vigorously and incessantly asserting yourself to be—any opprobrious thing you like, and, in the meantime, you should *demand contempt* for yourself and pronounced hostility to the idea, mood and habit of depression in all its forms. If you will make such demands with vigor and persistency for long, you will infallibly desire freedom from depression (and so with any other unhealthful mood or habit) with your whole mental power.

The next step (which may be conducted with the foregoing) consists in constituting one idea dynamic in place of another dynamic idea. The ruling idea here is *some idea of evil* which associates to itself a characteristic brood. The work means displacing that by thinking its opposite, some idea of good. But the success of the effort depends on the force of that thinking. Some people fail to get hold of the new practical psychology because their advised thinking is a mere recognition of thought. I recognize your thought when you say, "two times two is four" and when you remark that I should demand health. But the recognition may be as mild as Quaker silence. If you merely understand "thinking the idea of a good rather than the idea of an evil," you are psychically asleep. "Arouse, thou that sleepest!" Thinking here means intense and prolonged mental energy forced into the depressed soul's thought, "Good fortune is mine!" And the way to do this kind of thinking consists in *demanding* the good fortune, here and now, imperiously, day after day for many weeks, it may be. In time this demand, *because it always carries the healthful idea,* will associate to itself other happy ideas, such as "forget the past," "I have ability," "I am alert and full of energy," "I *am*

successful," all of which constitute a habit or mood most desirable.

And this mood or habit, in a perfectly natural and infallible way, suggests the idea of *Courage,* which should be *demanded* the moment it does occur, and this splendid idea in turn breeds the ideas of energy, confidence, hope, and power, constituting the mood or habit of mental courage, the whole combination dominating the entire mental life and filling it with light and good cheer. You are invited to apply the process to your own case for depression and fearfulness, either as moods or as habits.

The above is simply an example of course, indicating the nature of the present regime. The process may be applied to all unhealthful habits or moods such as those previously listed. The method is infallible. You are commended to it as sound and self-demonstrating. Its two main factors, let us remember, are constituting ideas dynamic by *demanding* their activity in mind and substituting healthful for unhealthful ideas by making the former dynamic in place of the latter—that is, by *demanding* the one into the "room" of the other.

The list of habits arising from occupation, as that of business, or law, and so on, suggests also the application of the present regimes. Such application may be made for the acquisition of desirable moods or habits, of course, but furthermore to a different purpose. It is apparent that we are more or less ruled by our moods and habits, and it has been indicated that, so far as the healthful varieties are concerned, this fact relieves us of unnecessary initiative and effort. Nevertheless it is a greater truth that we should not be mechanically dominated even by habits, or moods that are beneficial to life, but should always live above

such mastery, ourselves supreme so far as the best living requires. Hence the moods and habits peculiar to occupation call for examination and reform as in other cases. You are invited to undertake that work. But you are also invited to *demand* freedom from mere business habits, or academic habits, or fad-habits, or medical habits, considered not as aids, but as masters. To be a *mere* lawyer, or doctor, and so on, is evil. Hence, to be ruled by the habits and moods of occupation is to be less than a whole man. In this way any desirable mood may be transformed into mental habit, and any desirable habit of mind may be acquired.

And facts like these demonstrate that we have or may have all the freedom of will that we mentally or physically require. But will is of such a nature that it is best developed by proper training. We proceed to indicate methods for this double work in harmony with the theory already advanced.

Developing and Training Will-Power.

The methods will take the form in part of references and statements and in part as well of definite regimes.

Statement Concerning Moods and Habits. We have learned how to cultivate healthful habits and moods by persistent attention to healthful ideas, making them dynamic, or will-ideas, that is, by persistently inhibiting every contrary idea; and how to eliminate unhealthful moods and habits by applying the same method to ideas of contrary nature; and it must be evident that this work, carried on with reference to the culture of success-power character, will prove one of the most potent methods for developing and training will. The fact uncovers a beautiful law of human nature: *Any*

intelligent effort toward personal completeness—the unfoldment of the best in us—favors any other effort going on at the same time, by the operation of conscious and subconscious suggestion or association. (Observe, too, that any prevalent abnormality or unhealthful activity favors other similar activities by the same processes). If we are striving for Courage we favor Hope; for superiority to moods and habits, we are cultivating healthful habits and moods; for this particular end, we are developing and training will. The advantages of right living pile up beyond our immediate intention and foresight. It is as if one were to struggle for a bank account and, achieving this goal, to discover another account also to his credit, and, caring for the two, to find a third growing, and all coming in time to yield compound interest. Thus does our capital stock accumulate.

Statement Concerning General Exercise for Will-Culture. The direct method for will-culture and will-training consists of specific exercise of the self in all mental ways arranged for the purpose, and conducted with the ideal of that purpose held emphatically and vigorously, but also with will-consciousness thrown into the physical actions involved. This really means vigorous and relentless *demand* for power of right will issuing *through* such attention and consciousness. We can not here go into minute instruction in this matter, for an entire volume would be required, and indeed, has been written,*"Power of Will,"* to which the reader is commended.

Statement Concerning Higher Exercises for Magnetic Training of Will-Power. What we mean by power of will is achieving force and ability of the man. These factors may run to brutality and destructiveness,

exhibiting mere strength and brute coercion. They *should* mean high personal character and ability to achieve by the use of skill and attractive human influence. Work devoted to such ends is fully outlined in *"Power For Success,"* to which also the reader is commended. The methods given in that volume have demonstrated their correctness in the case of many enthusiastic students. For the business will reference may be made to a third volume, *"Business Power."*

Occasional allusion to these works may be pardoned in view of their close relation to one theme—personal efficiency.

Statement and Regimes Concerning the Analysis of Will in this Chapter. The will is any action-idea becoming dynamic. The action-idea occurs in consciousness, and is made dynamic by attention which inhibits all contrary ideas.

We have seen that always some activities are going on in mind, and that incessant change occurs in all the mental processes. This change means that given activities cease and others follow. The number occuring together we do not know, but always there are more activities in mind (except when we lapse into sleep, perhaps, or on just returning to consciousness) than we are usually aware of or even could discover. In what may be called a group cessation takes place until all have vanished. Of course repetition may occur, but this is new activity. But cessation is always followed by other activity. Thus, activities displace activities. Displacement explains cessation. Any given activity or idea must continue, once it is started, *until* displaced. Hence, *attention is continuation of an activity,* and when this is an action-idea it is only prevented from becoming dynamic by some other action-idea (or

non-action-idea), since action-idea is bound to be followed by action unless inhibited. So, the idea, "not to act," displaces the idea, "to act." Or the reverse occurs. Ideas become dynamic by attention—inhibition of opposites.

We are made aware of an idea as dynamic by its action, which is sometimes preceded by a sort of mental expectation,—or "about to be" idea,—sometimes not so preceded, but jumping right in, as it were, without the least warning. In the meantime there may accompany this awareness, and there may not, a feeling of effort, which, translated in mental terms, means what is equivalent to the idea, "opposition." When dynamic idea begets physical action, we sometimes have—sometimes not—an anticipatory feeling in the part to move, being the idea of movement both within the part and of the part, and, in the action itself, more or less of the sense of effort, which also means *in mind,* "opposition."

With the theory that will is dynamic idea, since the latter may occur unnoticed as well as noticed, all purposive activities in the body and in the conscious and subconscious phases of the self, involve will. The real continuing mental self is will—a series of dynamic or will-ideas. We are intelligences, not machines. Automatic activities are not mechanical; they are conducted by the subconscious self according to the laws of personal intelligence. In the chapter on "The Continuous Mental Life" we have spoken of their control as non-voluntary and voluntary, but the latter control signifies conscious, while the former signifies subconscious control. If the control is not by the self, by what is it? If the self may operate *automatically* from the viewpoint of ordinary consciousness (but never

can operate *mechanically* from *any* viewpoint), which automatic control is control by the self, all controlled action is willed action, partly made known to consciousness, partly not so made known. But all such control means constitution of dynamic idea. I am unable to discover any mysterious factor called will save idea so dominant as to induce corresponding mental or physical action.

And so, if will is dynamic idea, *volition* is just that *inducing* which immediately precedes (as a matter of analysis) the action of body or mind which expresses the idea. It is said that volition is will in action. Here we may say that volition is dynamic idea inducing action.

It is said that the will is the power of self-direction, and truly so said, but this *means* the power to constitute dynamic ideas. Will-power is dynamic-idea-power. We direct self by making certain of its ideas dynamic against certain other ideas.

It is said that the will is the *power of choice,* and truly so said, but this also means to inhibit, among the action-ideas constantly occurring in consciousness, all opposed to one, thus making the latter dynamic. We *choose,* not by creating out of nothing several ideas and selecting one, but by considering the ideas that come to us through inhibition of any ideas but the one said to be selected.

So, also, we are familiar with the words, *disposition, inclination,* and so on, and the terms seem to bear some element of will-character. The truth is that a disposition means the prevalence of certain ideas which are likely to raise up a dynamic idea on proper occasion. Similarly with inclinations. What is a disposition or an inclination, if not a mental activity or

group of activities? In mind, to repeat our deepest principle, there is absolutely nothing other than activities having meaning in themselves, and when in our study we fail to find activities the thing we are looking for does not exist.

If a feeling, a mood, a habit, a sentiment, a disposition or an inclination, a prejudice or a predilection, a like or a dislike, a desire or a repulsion, a pleasure or a pain, consists not of mental activity, it consists of nothing which we are able to find or name. We speak of *impulses* and *wishes,* as though the former were devoid of the will-element and the latter were a kind of will. An impulse is an action-idea becoming dynamic suddenly. When we say, "I had an impulse, but checked it," we mean that we had a thought which actually induced incipient nerve-and muscle-action, but which action we checked by inhibiting the idea. Thus, also, a *wish* is simply an agreeable possessive thought that is mostly temporary, unless the word is misused for *desire,* which latter is an agreeable possessive thought that returns again and again. We wish or desire to possess an object or the power to do a given thing.

Some among these activities become dynamic and we say the habit, mood, pain, pleasure, disposition, desire, is active. We control the matter of becoming dynamic either by automatic unconscious processes, or by conscious inhibition of activities not favoring them.

Certain other words are commonly employed in connection with will which we proceed to define in ways similar to the above.

Thus, in *decision* we simply inhibit mental activities in favor of a given activity. We do not create the activities by fiat: they come to us and we inhibit all

activities, mental and bodily, related to the point in question, "to do or not to do," or "to be or not to be," until, finally, we proceed to inhibit everything contrary to the one idea. *Resolution* (or *determination*) may mean "to *decide,* resolve" or come to a decision, or it may express a personal quality. In the latter case we have continuous inhibition of all activities or ideas contrary to the course-idea which remains a compound of dynamic activities. When we *persist* or *persevere* in our *determination* or *resolution,* the progress just indicated holds on and on. Certain mental differences appear which illustrate will-personality, but they do not disturb the analysis. Some people come to decisions slowly, others quickly. Some need never to repeat the process of deciding, and inhibition of opposing ideas seems to occur automatically. The dynamic idea is dynamic "for keeps." Others are badly pestered with ideas contrary to the ruling idea, and must needs repeat the decision again and again, that is, consciously and with effort inhibit the nagging allurements. When they succeed, they are said to be *persistent* or persevering. This brings us to a further discussion.

Statements Concerning Quality of Will. The will is spoken of as strong, energetic, fierce, determined, resolute, persistent, persevering, even, uneven, weak, obstinate, perverse, impulsive, explosive, fickle, and so on. Some of these characteristics we have already discussed. We take the others up as follows:

Will is *strong* as person is strong. Will is the man, but the man makes will. Not a strong will constitutes a strong personality, but a strong personality constitutes a strong will. Will is dynamic idea. We differ in the intensity of our mental activites. If these

are intense, will may be strong in single temporary dynamic ideas, but the idea may the next moment or day be displaced by some contrary dynamic. Will is here *strong but fickle.* If, in this case, the ideas are faint, we have the *weak and fickle* will. When the dynamic action-ideas are intense, and intense inhibition of contraries keeps up, will is *strong and resolute.* We see, then, that will-power is controlled action-thought-power, and is an expression of personality.

Will is of the character called *freely acting* when ideas are not wont to come up in consciousness which tend to obstruct or retard given action-ideas. There are no hitches in the mental workings constituting ideas dynamic.

Will is of the character called *obstructed* when, some action-idea becoming dynamic so that action ought to follow, instantly some non-action-idea dynamically shuts off the power of action. On a small scale, this is illustrated when we find general action cut short by what others call a "brown study," but which really is a queer momentary inability to think action or to do anything. This is not a case of obstruction of particular will-action, but of any sort of will-action. We seem unable to act or think definitely because we are (for the moment) unable to focus attention, or, to inhibit mental activities as they chance to occur, and so are unable to make dynamic any action-idea whatever. In such a case we have temporary lack of mental control, mind-action running on automatically. In time suddenly the obstructed idea or some other new notion becomes dynamic, and we start into action.

In a larger way the obstructed will discloses when a person finds his customary activities all cut short

and himself unable to go on with them. Business stops, the picture remains untouched, and so on. The mind just drifts for hours or days, and body simply follows its haphazard lead. The ideas which usually prevail and determine action have lost power to interest or to become dynamic. There may be consciousness of the state and uneasiness and self-reproach, but the self is unable to command itself whether or no. The power of inhibition has vanished. If the condition specializes on particular actions and covers general conduct, we have a case of *aboulia.*

On the vague theory that will is some mysterious power resident in the soul, there seems to be no explanation. The thing is as it is; that is all. But the thing is as it is because, in the temporary instance, mental activities become shut into themselves, so that external stimulus does not reach them, and the ideas are all about equally potent, no *one* of them becoming potent. There is a mental equilibrium which continues until some "accident," within or without, suddenly breaks the "spell," upsets the balance. This explanation may also cover the more prolonged instance, but it would seem that another factor may be added, the *inhibiting power of a negative idea.* In the larger case, mental action is not wholly automatic, since many ordinary ideas do become effective, and willed actions of various kinds do occur, at least now and then. What is it that obstructs the given particular action-ideas, or the general class of ideas, as those of business or the painting? The answer, I believe, is, the *negative idea.* If, when I am about to engage in a certain line of thought or carry on a given line of action, there is suddenly shot into consciousness the notion, "I will not," or "I can not," its nature and intensity may be such as to inhibit

everything else and so become dynamic. The longer the idea stays the more dynamic it may become. While it remains dynamic the action it opposes remains impossible. The remedy is suggestion striking into subconsciousness and breaking up the dead-lock by inhibiting the negative idea.

You are urged to entertain sparingly negative ideas and to make your thoughts affirmative. When negative ideas are demanded, think them in affirmative forms.

The *retarded* will has a similar explanation in that certain action-ideas sometimes meet with opposition by other action-ideas and become dynamic *slowly* against such opposition. I am busily writing this page and hear the call to lunch. The idea, "to go to lunch," is wholly favored, and I think, "yes, in a minute." But I am in the middle of a thought which must be set down or will likely be forgotten. Thus, the idea of finishing the writing holds in check the idea of going to lunch. Will is seemingly retarded. The truth is, *action* is retarded, and will really obtains. The retarding is explained by the prevalence of dynamic idea because the contrary idea is inhibited. Or, we may have in retarded will a weak phase of obstruction, ceasing slowly, and, with a sense of effort, the idea, "opposition to overcome."

The *obstinate* will consists of habitual inhibition of outside suggestion. The prevailing idea is negative, "Do not do it." If the obstinacy is affirmative, as in obstinate persistence against all obstruction, the dynamic idea is still negative, "Do not yield." The character of obstinacy depends on the goal sought, being admirable if that is worth while, a vice if the end is merely to have one's own way.

A *perverse* will is an obstinate and unreasonable will. There is here a prevailing negative dynamic idea in a mind which inhibits all reasonable ideas. The main idea is to do the thing contrary to what common opinion calls reasonable. Of course, common opinion may be in error—but it may also be right. Perverseness consists, not so much in willing unreasonable things, as in willing what others hold to be unreasonable. The Christ was perverse from the Jewish point of view. So also was Lincoln from that of many in the South. But so also was Moses from Pharoah's and Napoleon from Russia's and England's. The remedy for obstinacy and perversity is not less will-power, not less intensity of dynamic ideas, but greater certainty that the ideas are right and reasonable.

The *explosive* will is idea becoming dynamic suddenly and continuously without apparent adequate cause. To a person of cooler temperament, the idea would not seem "weighty" enough to induce action or to exert any inhibiting power over other ideas. In the explosive mind all sorts of trivial ideas "set off" the entire personal energy. Such wills explode before inhibition can take place. Or, the dynamic idea may occur suddenly and induce action instantly, whatever its "weight" or character. We might call this the "hair-trigger" will because the ideas occur in a "hair-trigger" mind. The will does not explode, but the person does.

Finally, we have the so-called *weak* will. The will may be weak because the ideas lack intensity, but also because there is scanty or intermittent ability to inhibit opposing ideas. In some minds nearly every action-idea means the dynamic idea. They have what-

ever ideas chance along, and they do whatever occurs to them to do unless stopped by some other ideas.

Why does one person *will* weakly? Because he *thinks* weakly. Why does one lack persistence? Because he goes with the first idea opposing resolution, that is, fails to inhibit all opposition to the one idea resolved on. Why is one person indecisive? Because he fails to inhibit one idea as against another. Power of will is developed and trained thought-power—nothing else. This *may* mean all-round high class mental development, but also certain prevalent dynamic ideas holding on in a very ordinary mental outfit. In either case, weak will is weak thought—thought lacking in intensity or in ability to inhibit ideas in the interest of one steadfast purpose. Purpose is idea. In the strong will we give purpose right of way across the division to which it belongs, or, across that great continent which we call our life.

It is purpose that lies at the heart of *self-control.* Why are some lacking in this respect? Because the newest action-idea becomes dynamic: anger, enmity, indulgence,—what-not. There are here wanting two factors: the *idea* of self-control, or some great all-controlling *purpose,* some imperatively dynamic idea. The moment the idea of *self-control* becomes dynamic as a *habit,* this weakness of character closes. So also with purpose: to succeed, to win recognition, to secure health, to gain any goal. The trouble with those who lack long-run self-control lies not in weakness of a mysterious will, but solely in the weakness of a mind in which the power *to think* intensely and to fiercely inhibit all action-ideas contrary to the goal is weak or *nil.* The laws of mind are omnipotent, the make-up of mind is beyond praise, and he who would possess a

great will and power to persevere must turn to the mind he has and bring it into harmony with those laws.

During all this discussion we have refrained from using the familiar word *motive*. In so doing several considerations have obtained. In the first place, a motive may mean, any one of a number of things, such as, "end, object, occasion, or reason of choice and volition," and is frequently used for wish, desire, purpose, and so on. Conceiving of will as a mysterious power which is swayed by motives, thinkers have held that motives determine will, that will is absolutely independent of motives, that one may even will contrary to motive. The only mystery about will is the mystery of any mental action. It is said that we can not will without a motive or contrary to any or all motives, but it is more correct to say that we can not will other than through some dynamic action-idea. We do not always feel sure about our motives, taken in the sense of desire or purpose or inclination, but we can always catch the idea or mental activity which is dynamic in any case of conscious will-action. If we hold this conception steadily in view we shall escape, it is believed, a good deal of confusion on the subject. Moreover, by means of this conception we may govern ourselves in several very important regimes now to follow.

Regimes in Dynamic Ideas.

First Regime: Relating to Decision. This regime concerns two difficulties—general indecisiveness, and indecision in some particular instance. The remedy for the first case consists in the effort to *think action-ideas intensely and to conceive them clearly and distinctly.* A thought is *clear* when separated from its surroundings, and *distinct* when its constituents are

clear. Thus, one may have a clear idea of some new physical action, but very indistinct notions of how to do it. Or, one may distinctly think, "to speak *well,*" yet be very unclear about the *details* constituting "well." In order, then, to obviate general indecisiveness, you are invited, as follows:

(1) To practice getting your ideas disentangled from the usual mass of thought-factors. This means, attention to specific ideas *by themselves* or separated from associates and aliens. You can take any *object* surrounded by others and observe closely that one thing, deliberately, until you *choose* to observe some other object. Or you can say, "What am I *thinking about* at this moment?" and inhibit all save one idea until you *choose* to attend to another. A few moments given daily to these exercises will tend to develop clearness of ideas.

(2) To practice finding out exactly what your ideas *mean* and what your thoughts *consist of.* Take, for example, "mind" for substantive idea, and "willing" for an action-idea. You can attend to any one element making up either idea until you choose to attend to another. Thus you acquire distinct ideas of the constituents, separating them out one after the other, and so gain either idea clearly as a whole.

(3) To throw into these exercises a good deal of *energy,* that is, to practice thinking with *intensity.* You will infallibly find in time that intense, clear and distinct ideas have a way of settling mental uncertainty, and this fact may actually call for a degree of self-control in order to prevent all action-ideas from becoming dynamic so soon as they occur.

The chief fact in indecision is weak, *foggy thinking.* We all drift into such states, now and then, but

if they continue long we begin to feel that we are "of two minds" and imbecile. When two alternative action-ideas are presented in consciousness, both weakly, both vaguely, both in a tangle together or with associating ideas, we are either unable to decide at all or correctly in any event. You are therefore invited to observe the following suggestion in regard to any *specific* matter calling for *decision.*

(a) To think each alternative clearly, distinctly and intensely, by itself and in details, meanwhile inhibiting thought on the other alternative, until, *after this thorough effort,* you *choose* to turn attention in the opposite direction, attending then exclusively to the second alternative. In most cases you will ultimately find the decision settled for you by simple dominance of the better or stronger idea.

(b) For the sake of *wise* decision, to marshal intensely, clearly and distinctly all reasons in favor of one alternative exclusively until you *choose* to observe the same process with the other alternative.

These suggestions assume cases permitting rather extended deliberation *as regimes,* but the regimes will in time be applicable to matters requiring much more rapid work. You thus teach the mind *how to* decide, and when *you* have learned how, the doing, as in all other acquired action, may consume no more than reasonable time.

Foggy thinking on alternatives is thinking which confuses consciousness by blanketing the two courses —trying to think of both at once, or alternating like a shuttle-cock between the two in a merely automatic way. The remedy consists in controlling the alternation by attending to one idea or thought intensely and long enough to separate it and all its parts from all

else until you *choose* to take up the other idea or thought.

When, after such a thoroughgoing process, indecision still remains, you may either call in the dynamic idea, "further delay intolerable," and decide for the sheer sake of decision, or, set the whole matter aside for subconscious action or some future development of events. In this case you will assist yourself by frequently *demanding the right decision in due time.*

You are invited to test the power of psychic demand for and in all the present regimes.

Second Regime: Relating to Perseverance. Ideas that are faint, unclear and indistinct have little power. Unless one is able to direct his thought to an end, that is, really to think, perseverance is impossible because one is then subject to every action-idea occurring in mind, and devoid of trained ability to inhibit ideas for the sake of a purpose. "Straight is the gate and narrow is the way that leads to the kingdom of thinking." In harmony with these facts, you are invited:

(1.) *To decide well at the start.* A resolution is a decision-thought concerning a future course of action or a goal to be won in the future. If, as is apt to be the case, this decision-thought merely happens along, it is a product of automatic mental action, and is likely to be displaced by some stronger thought induced by circumstances. The remedy consists, in part, of inhibiting the action-idea until it is clearly and distinctly understood, until future possibilities and contingencies are clearly and distinctly thought out, until the cost in effort is clearly and distinctly apprehended. This is indeed a slow process and involves distasteful, hard thinking, perhaps, but it means *controlled* thinking, deliberate inhibition, and initial perseverance. On the

conclusion of such work your decision makes itself, one way or the other, by sheer mental operation, since you cease inhibiting it. And the decision is *well* made so far as your ability permits. The remedy then concludes by thinking the decision intensely, as a resolution, until you get into the habit of thinking that, and no opposing thing, by which process you get up mental momentum, that is, induce all sorts of activities in mind favoring the resolution.

(2.) To practice occasionally thinking somewhat in this way: "I am resolved, and I refuse every allurement just for the sake of persevering." Thus you make the idea of perseverance dynamic.

(3.) To practice inhibiting all ideas opposing the resolution simply because of their character, and the instant they appear. They are dangerous, and should be slain on sight. A young hunting dog turned loose in a field runs, nose to earth, here, there, everywhere, simply because he can not resist stimuli. The old dog knows how to inhibit smell action-ideas—resisting every stimulus but one.

(4.) To especially inhibit ideas of difficulty, discouragement, defeat, inability, simply because each sort of idea is precisely what it is. Thus, ideas of—

Difficulty Inhibited *Because* Difficulty;
Discouragement Inhibited *Because* Discouragement;
Defeat Inhibited *Because* Defeat;
Inability Inhibited *Because* Inability.

This process keeps the resolution in mind and cultivates perseverance in refusing to think contrary to resolution. Moreover, the process enables the resolution-thought to intensify and attract to itself other favoring considerations. Some men are inspired to perseverance by exactly such ideas. Difficulty, dis-

couragement, defeat, a sense of weakness, attack the resolution-thought only to entrench it in consciousness. This is an illustration of admirable obstinacy. The method here given will operate in your case, it is believed, to make your own resolution-thought dynamically obstinate.

(5.) To demand, frequently and intensely, that your soul shall acquire perseverance-power in all you undertake. The demand may be couched thus: "I *demand* perseverance."

You are particularly invited not to criticise these methods as artificial and fanciful. If you have not tried them, you do not know that they are fanciful; if you really try them, practical results will justify their artificial character. Such is their character only in the sense that they merely analyze the practical experience of perseverance in spite of opposition. I would especially emphasize the value of *psychic demand intelligently applied.* Demand which is mere chance, superstitious, ignorant, regardless of fact and law, indicates charlatanry in the psychic fad. Let life be four-square: psychic, practical, intelligent because of real knowledge and conformity to law, and also idealizing—then shall psychic demand suggest to self the right course and bring to its aid the factors of the unseen Universe.

(6.) When you seem about to fail, to yield, to become discouraged, to turn aside from the elected way—you are invited to halt, think, intensely think, clearly and distinctly think, the resolution-thought, and desperately say to all allurements, banishing them outright, *"because the moment is critical,"* shouting that reason to your soul. This means, to summon your utmost energy to get past this precise mental situation,

—to hold on,—by telling you in detail how to hold on. The only method known for retaining an idea consists in slaughtering all contrary ideas. You persevere so long as you do this.

Primacy of Will.

The analysis of will given in the present chapter does not deny the power. It merely seeks to state what it is. In all ordinary thought and speech, the words, "will" and "volition" should be used, and their general meaning will remain untouched. I have tried to "run the words down" to definite meanings, and believe that the one is dynamic action-idea inevitably inducing other mental or physical action, and that the other is just that inducing which precedes action. Volition is will in action, but will is dynamic idea, so that volition is dynamic idea doing something, that is, inducing action, the only thing it is capable of doing. All this means, of course, *willed* action, but that there can be no willed action without some inducing idea. The action-idea, then, is will. Power of will is *power of thought for action.* For any other mysterious power I search the self in vain.

The human self is a system of activities, body and mind, nothing further that I can discover. In mind nothing but activities exists. Always some sort of activities continue. The activities are of regular established kinds according to reactions among themselves and with the Universe, and thus we have the so-called mental "faculties." Perception is reaction to externals, self-consciousness to self-action, thinking of activity to activity, memory to experience and the time idea, imagination to experience and the creative idea, feeling to agreeable or disagreeable stimulus, will to suggestion

of action. Each activity in mind has thus definite meaning—is some particular form of knowing, as, memory of activities repeated and recognized, imagination activities repeated in fresh combinations with activities of sentiment, will of action-ideas known as "to induce action," and so on. The will appears everywhere in and among these activities as action-idea inducing action. Since the action-ideas are our own, we truly say that we ourselves will. Since we can always resort to the test of freedom by inhibiting any idea of action for the sake of the test, we say truly that we are free. We possess all the freedom we need, for this reason, but the most of our thought and conduct runs automatically under the reign of subconscious will-dynamic ideas operating subconsciously—and the reign of habits, personal and consciously controllable. The two great fields of will are therefore the subconscious and the conscious phases of the self, the one building body and mind by intelligent psychic restlessness and conducting in part various mental processes, the other carrying on the various aspects of physical and mental action of practical life and, like the pioneer, initiating all forward movements of the race.

Power of will is power of thought. How great the sway of will then—to regulate and stimulate the functional activities of the body, to direct the secret operations of subconscious mind for development and success, to ally to self the vast cosmic forces placed at the disposal of all, to guide habit and initiation in the wide realm of conscious living! Truly, will, the ability to constitute dynamic idea, which is the power to thought-drive the self across the sea of life, must be defined at last as a touch of the Infinite Energy or a breath from the nostrils of the All. How pitiful the

weak and vascillating and purposeless will, remote from the source of Power, a stranger to the joy-victory of living, in subjection to every chance stimulus, adrift without definite direction on a mere waste of Calaban seas! And how glorious the self-directing, self-propelling, will-captained soul, confronting that sea of tumbling action with the laugh of assurance, fearless in the knowledge of power, the faith of the power-filled mind.

The fancy that life is a boundless ocean has held on from long before the Aryans compared the soul to the restless sea, and it is a true enough thought. But the belief that the motor-power of the human coast is will, needs but analysis to cease. Will does not drive our craft across the sea of life. This is for our native psychic restlessness to accomplish. Our power to will, the energy that appears to be will—is the power, the energy, to think. There lies the fathomless mystery of our being—in the fact that we can and must and forever shall think—be capable of mental and physical activities. For the most part we pass this by, running after mysteries. This *is* the one mystery. This drives us across the sea—thought, not will. It is for will only to direct. And will directs by dynamic ideas. Nothing else is will. Here, then, the motor-power of our craft is thought and the rudder is always the controlling idea. This makes power-factor and directing-factor one. It does, for so only are we free. To be free is to drive and guide the self. Thus, to be free is to possess will, but to will is to think and direct our individual share of the Infinite Reality. All else is bondage and death!

Yours for Success,
A Brother Co-operative.